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Juvenile Instructor

1866 Vol. LI SEPTEMBER 1916 No. 9 1916



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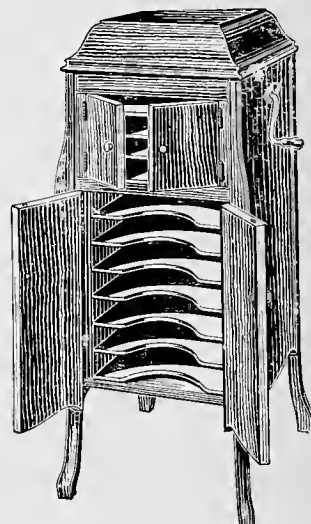
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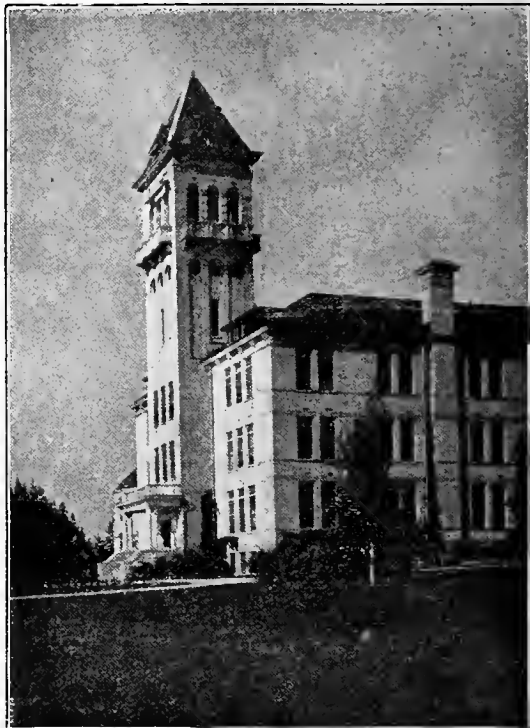
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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

A "Wild Rose" for Riley

(Written on July 25, 1916, at Crown Hill Cemetery)

By Howard R. Driggs.

Around his bier we gather now,
His common, human kin,
To lay a blossom on his grave,
To drop a tear for Jim.
Small wonder why we love him so,
He was our voice, our friend;
He spoke our language, simple, plain,
He talked just common sense;
Yet somehow from his gentle lips
A music sweet was lent,
That reached our list'ning, homely hearts,
And touched them into sunny smiles,
Or made the teardrops start.
He sang of fields and country lanes,
He turned the common soil
Of poetry, and roses bloomed
To cheer us in our toil.
He preached a simple Christian creed,
That all could understand—
This poet of the homespun folk,
This Burns of our great land.

Goodnight, dear Jim, a quiet sleep
And dreams, all wreathed in smiles.
We'll see you when the morning breaks
In the sweet afterwhiles.



SECTION OF SALT LAKE CITY SHOWING TEMPLE, HOTEL UTAH, CAPITOL, BISHOP'S BUILDING, BRIGHAM YOUNG MEMORIAL BUILDING AND LAFAYETTE SCHOOL

View from seventh floor Deseret News Building, where type for the JUVENILE INSTRUCTOR is set up.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. LI

SEPTEMBER, 1916

No. 9

Beauty Spots of the Intermountain West

By Claude T. Barnes, Co-author "*Forest Groves and Canyon Streams*,"
"*Western Natural Resources*," etc.

I.

CITY CREEK CANYON.

Some canyons astonish us with stupendous walls of dizzy height; some please us with gorgeously colored strata; others allure us with resplendent waterfalls; but the quiet sweet charm of City Creek lies in the fact that it presses the undisturbed and unassuming beauties of nature even to the threshold of a great and busy city. Here is naught to dazzle or amaze; but hundreds of things to interest the mind and rest the tired body.

It was wisdom of the highest order that nestled the few first houses of Salt Lake City at the very mouth of this refreshing canyon, for thereby was assured not only a simple, sanitary drainage, but a constant supply of water of unsurpassed purity. It was also commendable foresight which forbade the encroachment of commercial enterprises into the canyon and determined upon the perpetuation of its natural cleanness, beauty and wildness. How wild it has remained is evidenced from the fact that coyotes still prowl to the very doors of the newly erected, magnificent capitol building that adorns its western slopes; the fearsome rattlesnake yet

creeps beneath the lights of the city; and in the coniferous forests far above the grizzly tosses its head in contempt at the wondrous vista of civilization in the valley below.

Here as elsewhere good roads are fast following the demand of the automobile; and the tortuous, willow-canopied trail that a few years ago was hardly sufficient for the hunting wagon has now developed into a broad, evenly graded roadway nearly to the canyon's head with winding, boulevard side entrances at the mouth of the canyon below. In summer each evening dozens of tired business men go with their families to lunch beneath the pines; in the autumn the painted foliage allures hundreds of pedestrians; in the winter footprints and snow invite the nature-observer and adept at skiing; and in the spring-time thousands of sweet-scented flowers attract all who love nature in its most promising mood.

The trees of City Creek canyon contribute much to its loveliness. The observer will distinguish the white pine (*P. flexilis*), the black pine (*P. Murrayana*), the Engelmann spruce (*P. Engelmanni*), the blue spruce (*P. pungens*), the red spruce (*P. mucronata*), the balsam fir (*A. Concolor*),

the black balsam (*A. lasiocarpa*), the Utah red cedar (*J. utahensis*), the peach leaved (*S. amygdaloides*), and several other willows, the quaking asp (*P. tremuloides*), the narrow-leaved cottonwood (*P. angustifolia*), the alder (*A. tenuifolia*), the birch (*B. microphylla* and *B. michrophylla utahensis*), the scrub oak (*Q. Gambelli*), the hackberry (*C. reticulata*), mountain mahogany (*C. lediflorus*), the choke cherry (*P. demissa*), mountain ash (*S. scopulina*), the hawthorn (*C. rivularis*), mountain maple (*A. glabrum tripartitum*), the shrubby maple (*A. grandidentatum*), and the elderberry (*S. microbotrys*).

The delightful flowers that at different times embellish its slopes are too numerous to mention in detail; but among them are: the wild lily of the valley (*S. sessilifolia*), fairy bells (*D. trachycarpum*), easter bells (*E. g. parviflorum*), the sego lily (*C. Nuttallii*, the state flower of Utah), Yellow bells (*F. pudica*), sand puffs (*A. salsa*), Four-o'clocks (*O. linearis*), the Yellow Columbine (*A. flaves-cens*), barberry (*B. repens*), the thistle poppy (*A. intermedia*), the wild rose (*R. woodsii*), wild peas (*V. americana*), the vetchling (*L. utahensis*), the filaree (*E. cicutarium*), several kinds of violets, the evening star (*M. dispersa*), many evening primroses, the milkweed (*A. speciosa*), wild sweet-williams (*P. longifolia*), bluebells (*M. brevistyla*), many beautiful penstemon, the monkey flower (*M. Longsdorffii*), Indian paint brushes (*C. angustifolia*), the thistle (*C. undulatum*), the golden aster (*C. foliosa*), and the aster (*A. ericaefolius*).

The birds of City Creek canyon, though not numerous, are a constant delight. In the lower oak copses quail (*L. c. vallicola*) are fighting hard to make a start while dusky and gray ruffed grouse are still to be found in the higher pines. Other birds that one may at various times notice are: mourning doves, sharp-

hawks, western red-tail hawks, the Swainson hawk, the golden eagle, Richardson merlins, the long-eared and the great horned owls, California cuckoo, belted kingfisher, Rocky Mt. hairy, Gaerdner and Batchelder woodpeckers, red-naped and Williamson sap-suckers, Lewis woodpecker, red-shafted flickers, Western nighthawks, black-chinned, broad-tailed and calliope humming birds, Say phoebe, Western wood pewee, black-billed magpies, the long-crested, the woodhouse and Rocky Mt. jays, Western evening grosbeaks, Cassin purple finch, crossbill, white winged crossbill, gray-crowned leucoseicte, pine siskins, white crowned and Gambel sparrows, gray-headed, red-backed, intermediate and Thurber juncos, mountain song sparrows, spurred, green-tailed and arctic towhees, wood, violet-green, rough-winged and bank swallows, Northern and white-rumped shrikes, yellow, Audubon and Macgillivray warblers, the water ouzel, rock wrens, long-tailed and mountain chickadees, ruby-crowned kinglets, Audubon hermit thrush, Western robins, and mountain bluebirds.

Of the wild mammals still to be found in City Creek canyon may be mentioned the ground squirrel, the gray squirrel, the chipmunk, the woodchuck (*engelhardti* and *parvula*), the muskrat, the porcupine, the jack rabbit, the cottontail, the Canada lynx (having dens in the West cliffs), the wildcat, the mountain lion, the cross fox, the coyote, the gray wolf (one record last year), the skunk, the American badger, the grizzly bear (not uncommon at the head and just over the ridge in Hardscrabble canyon), and the black bear (more common than grizzly).

I have made no mention of the snakes of which the rattler is too common, nor the pretty, inoffensive horned toad (*Phrynosoma platyrhinum*), and other lizards; nor of the insects that stridulate so as to sound uncomfortable like the rattlesnakes,

In fact, one might write for days of the geology, the trout, the wonderful mosses, the soft grasses, the luscious wild fruits and berries, and then not

encompass the alluring details to be seen by the careful observer in this delightful canyon.



A BEAUTY SPOT IN CITY CREEK CANYON
Only Seven Miles from the Heart of Salt Lake City.

Little Sir Galahad

By Phoebe Gray

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CHAPTER XXII

"SAY YOU'LL MARRY ME, OR—"

With the early winter darkness, long lines of electric lamps lighted the slide and dotted the lake. More and more people appeared to swell the carnival throng. Mary Alice felt its picturesque, its color, its bewildering novelty. After that breath-taking invitation she lost her keen edge of fear, but the long plunge at the "jumping-off place" maintained its fascinating terror.

"It's getting overcrowded," at length announced Francis. "We don't get our turn very often; the waits are too long. Let's go to the Club-house and order supper."

"Oh, but I must be home for supper," insisted Mary Alice. "The family will worry. It has been perfectly splendid, Francis. You've been an old dear to give me such a heavenly afternoon."

"Oh, well, if you must," he conceded, after five minutes of useless argument. "Anyhow, we'll have something hot before we start."

When Mary Alice had discarded her borrowed costume and returned to the big living-room, she found Francis there alone.

"Everybody's coasting or skating," he said. "They'll begin to drift in pretty soon. I wish we didn't have to go. It's jolly here in the evening. There'll be dancing. The orchestra's ripping. Don't you think this is a pretty smooth place? Everbody belongs, old and young. Father's a charter member. I have to miss a good time out here, because I suppose I've got to resign. My income's too small to afford these indulgences. My membership's paid up to March; then, good-by, club. Will you come again with me soon?"

"Why, of course. Only—well, I'm not exactly—"

"Fiddlesticks!" cried Francis testily. "I've never asked another girl here. And if you don't come with me, I don't care a snap about the place."

He looked down at her, his eyes ardent. Mary Alice turned away. She suddenly found it a little hard to meet that boyish, eager look; so she murmured something which sounded like "Nonsense." But she was very much afraid the rejoinder lacked convincingness, even to herself.

One of the pussy-footed serving-men brought her a big chair and placed a hassock under her feet. Francis said something to him, which Mary Alice failed to catch.

"Yessir, right away, sir," the man replied, and trotted off.

Francis rattled on with agreeable and soothing talk. Mary Alice answered cheerily and stretched out her hands to the blazing logs. The serving-man came back with a tray, placed a little table between Francis and Mary Alice, and on it set two small earthen mugs, out of which a vapor curled in attenuated shreds.

"That's fine," said Francis. "I bet you never tasted **anything** so good!"

He took the nearer mug by the handle and waved it under his appreciative nose.

"What's that, chocolate?" asked Mary Alice. Her mouth began to water delicately. She picked up the mug and set it to her lips.

"Ugh!" She put it hastily back on the table.

"What's the matter? Too hot? I should have warned you. They make 'em simply scalding. Let it get cool; we've plenty of time."

Mary Alice looked gravely at the young man. He was placidly sipping the mixture, which burned with some-

thing beside heat. She had swallowed but a little, yet her throat scorched as with a fiery condiment.

"What is that, Francis?"

"This? Tom-and-Jerry, of course. Just the thing for a cold day like—Why, Mary Alice, what's the matter?"

"I wish you—I don't like—can't I have a glass of water?"

"Sure, sure! But you'd better have chocolate." He rang a bell and directed the serving-man to bring it. "I didn't know—I suppose you're offended. I thought you'd like the other. Everybody else does."

He finished his mug hastily, as if fearing that something might cheat him of it, and displayed a half-annoyed embarrassment.

"I'm so sorry," said the girl. "I didn't mean—it surprized me. Please don't do it again, will you? I'm not a silly goody-goody; maybe you think I am. It's just—well, you don't know what I've been through on account of it, and I'm awfully afraid of it. You wouldn't blame me if I refused to drink—arsenic or something like that, would you?"

"But this isn't—"

"Yes it is. To me it's no different from any other poison, only a little slower, and—it makes people suffer so, Francis! You kon't know, you can't know. Forgive me. I didn't mean to spoil your good time."

"Spoil nothing," cried Francis. "Why Mary Alice, this has been the most perfect day I ever spent. Oh, Mary Alice, let's you and me get married!"

She disentangled herself from the big coat and the coonskin robes and stepped out.

"Don't start in again, Francis! I mustn't let you talk like that, especially when you've been—taking that—"

"That harmless little mugful? Pooh! But never mind, Mary Alice. I'll make a bargain with you. I don't care a cent for it. I like it, sometimes. But it'll never get the best of—"

"I thought it got you expelled from college."

Francis Willet bounded out of his chair as if he had been shot at. He stood over his companion, eyes blazing.

"Don't you dare to talk like that to me, Mary Alice Brown!" he cried fiercely. "Do you think I'm nothing but a kid? Look here; I'll show you."

He picked up the second mug, which she had set down.

"Will you marry me, or won't you? Speak quick now. You don't like this stuff—you're afraid of it. You say it's poison. Well, then, I'll give you you're choice. Say you'll marry me—give me your promise—and I'll give you mine never to touch another drop as long as I live. I'm in earnest. You be the same. Come, what's the verdict?"

He held the cup close to his face, moving it back and forth past his lips

"You're a little temperance advocate; I'm a lost sinner. I'll give you a chance to save me, to make a convert. Come, Mary Alice. I'll count ten. One—two—three—four—five—"

"Don't, Francis, don't, please. You haven't any right to—"

"Six—yes, I have a right—seven—it's because I love you—eight—and you ought to love me—nine—I'm not such a bad chap—I'll make good some day—shall I say it? Ten!"

He set the little mug to his lips. Mary Alice threw herself out of her chair and struck at the cup. Francis waved it out of her reach, and the contents spilled.

"Ouch!" said Francis. "It's running up my sleeve."

He lowered the mug, and Mary Alice sent it spinning into the fireplace, where the liquor sizzled and spat like a snake among the coals.

"Anyhow, I didn't promise," the young man said.

"Let's go home," begged Mary Alice.

"After your chocolate," said Francis.

Out in the open, under the early stars, they sped along the frozen country roads again. Mary Alice said nothing for a long time. Francis, subdued and half-apologetic, gave his entire attention to the wheel.

"That wasn't a bit nice of you, Francis Willett," the girl said, at last. "You weren't fair with me. You haven't any right to make me take the responsibility of what you do."

"I meant it," said Francis. He was a trifle glum. "I still mean it."

"Listen, Francis," began Mary Alice, gently. You want me to love you against my better judgment. You want me to do a thing that would just about break your mother's heart. She wouldn't have you marry a shop girl. Besides, how can I know? You're very nice—when you want to be. But you're rich—a rich man's son. I'm poor—a laborer's daughter. My mother used to take in washing. Lots of girls would jump at the chance, but I can't do it. Something tells me not to. Why don't you make me the promise anyhow? It was your own suggestion. I didn't ask it of you. I do ask it now. If you do well you will be rich some day like your father. He is such a good man. You said yourself it was the one thing—"

"One of two things."

"One of the things that made you go on trying. Let's make a bargain. Give me three years—two years. Go on and do your best. Promise to keep from drinking, just as you said you could, and would. Then I'll make you a promise. If your father and mother want you to marry me at the end of the two years, I'll do it, provided you keep your promise."

Francis Willett was twenty-one years old, legally a man, actually a boy. He had tried the high hand and failed. He was hurt and the defeat stung him. He was so much a boy that he would not let himself see that

Mary Alice was right. He thought his pride had been touched, when it was only his boyish egotism.

"No," he said. "If you don't care enough about me to promise to marry me without any father-and-mother string hitched on, I don't care to do business." Francis was trying to be humorous. "Your proposition interests me, Mary Alice, but on mature consideration I fear we cannot reach an understanding at this time. Thanking you for the very courteous attention you have given the matter, and hoping that at some future date the negotiations may be reopened between your house and our own, I remain, with kind regards, yours respectfully, F. Willett."

"Oh, dear," said Mary Alice.

"If you were addressing me—"

"Here's the house. Let's not say any more, Francis. I'm so broken up about this. Our lovely afternoon all gone to smash!"

"Oh, Francis, you *are* such an old darling," she said. "I could love you if— Oh, I guess I do love you anyhow! I guess I loved you that night you whipped Lutey Travers, for tipping over my washing. But I'm not going to spoil your life for you and break your mother's heart. I'd—I'd rather mine would break. G-g-goo! night!"

She turned and ran up the steps, past the door which little Dick obligingly held open for her, and on up to her room.

"Hey, Mary Alice! Where'd you go? Have a good time? Tell me 'bout it."

"I can't now. Yes, I had a fine time. Tell mother I've got a headache. I don't want any supper."

Dicky heard the door slam.

"Gosh!" he said. "Say, mother, Mary Alice says she had a fine time and she's got a headache and she wouldn't tell me nothin' about it and she don't want any supper. What you goin' to have, fried pertaters? I'm starved."

CHAPTER XXIII

TWO INTERVIEWS

Francis Willett was doing rather well, Mr. Stacey told the young man's father. He was faithful, ambitious, prompt. His employer wanted to trust him even more than he did. But there was a drawback.

"That boy of yours," said Stacey, "is as bright as they make 'em. I can see great ability in him. He takes hold surprisingly well and catches an idea as quick as a steel trap catches a squirrel. He has the commercial instinct."

"Look here, Stacey," said Willett. "If you think so well of the boy, why not let me make you a proposition? You know the mercantile business is about the only thing in this town I haven't had a finger in. I'd like to get in there with you. I could buy a block of your stock, and Francis could be my personal representative on your board. It would be a great thing for the boy, and he'd see something substantial coming to him in the future."

"That's a good proposition, John," said Stacey, "except for one thing; and that's what I'm here to see you about."

"Well?" Somehow Willett felt a queer little dread before Stacey spoke again.

"I'll tell you, John. That boy of yours is too fond of—well—er—"

"You mean?" Willett made a significant gesture.

"Yes, John."

"But he's living at home, Stacey. I should know it, I'm sure."

"Don't fool yourself—or, rather, don't let Francis fool you. Here it is mid-summer; he's been with me since November almost constantly. I'm in a position to know."

"You mean to say he gets—"

"Oh, no, not at all. But he's fallen in with a crowd who go to the Waldemere to lunch every day, and when he comes in for his afternoon work, I notice it. Lord love you, he'd be as

surprised as anybody if he knew I suspected. But, John, he's only a *boy*, he's forming a habit that may do him tremendous harm. If he could be made to promise to quit, and stick to it for a reasonable length of time, I'd entertain that proposition of yours mighty quick."

"Stacey, what do you advise? I've certainly tried to do my duty by that boy; he's all I've got. You can appreciate what he means to his mother and me. I'm at my wits' end. I'm afraid I'll do or say the wrong thing. Boys are so touchy, and I might tip over the apple cart. I tell you, it's a terrible situation."

"Wait a minute, John. There's something else I haven't told you. It may make a difference. It's none of my business, in a way; then again, it's very much my business."

"If it's about Francis—"

"It is. He's got a girl."

"A girl? You mean—"

"In the glove department—a little beauty. The boy is fairly wild about her. I catch him down there two or three times a week. In fact, I had to caution him only yesterday. I can't have him neglecting business for a salesgirl. Last winter—I guess it was in January—he borrowed my new French runabout and took her riding. She lives out Hillside Falls way. I tell you, John, she's a beauty. Only, of course, she's rather humble—"

"Is her name Brown?"

"I believe so. Mary, I think."

"Mary Alice. I know her. You're right about her being pretty. I've known her since she was a little girl and a smarter child never lived. I wonder if she's as bright now?"

"I understand she's one of our best sales-girls."

"Marv Alice, Mary Alice," repeated John Willett. "What if— I wonder what his mother'd say."

"I should think she'd be rather upset. She's an aristocratic woman, your wife."

"Stacey, you know aristocracy goes

a precious little way with me. This girl saved my boy once. I wonder if we can't get her to help us save him again."

"She ought to be willing; he's a fine fellow. But if—"

"If what, Stacey?"

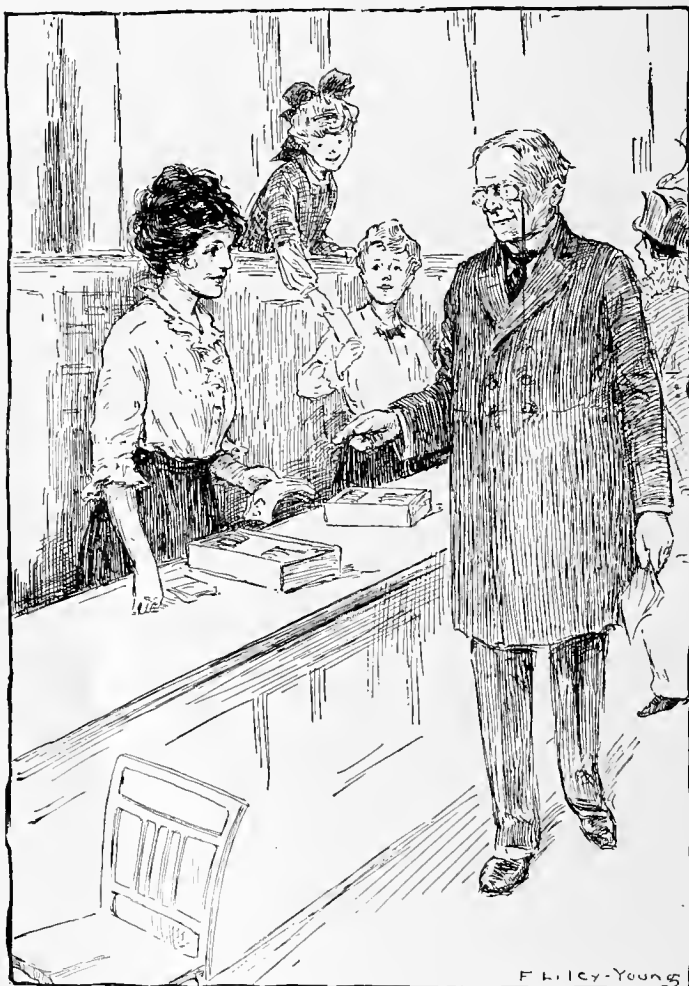
"I was thinking of the girl's own happiness. You know how it is, almost always, when a woman marries a man to reform him. It doesn't work."

"All right, then; let her reform him before she marries him. I tell you,

Stacey, if he wants that girl and I can help him get her, he shall have her, provided he quits this foolishness. I'll settle it with Mrs. Willett. Now I tell you what. You send Mary Alice Brown to see me, right here in this office. Will you do it?"

"I most assuredly will, John. You can depend on it."

That afternoon Mr. Stacey—the Mr. Stacey—the merchant prince and all that sort of thing, was seen walking rather aimlessly about the aisles of his great store. He usually kept



"Let me see," the merchant said to Mary Alice Brown, "have you some of those new washable chamois, size seven and three-quarters?"

to his office, and now the clerks nudged each other and whispered: "There he is—the boss."

Stacey's apparently purposeless wanderings brought him in time to the vicinity of the gloves.

"It's Stacey himself," whispered Lucy.

The merchant idly turned a few pairs.

"Let me see," he said to Mary Alice Brown, "have you some of those new washable chamois, size seven and three-quarters?"

"I think so, Mr. Stacey."

"Those are the ones," said Stacey. "Let me see, what time is it? Dear me, I'm afraid I'm too late." The usually alert and decisive Mr. Stacey peered about him, as if in perplexity.

"You see, I'm in a rather embarrassing position. I—the fact is, I promised a friend of mine a pair of these gloves, and I said I'd send them to him before closing time. You don't happen to know where Mr. Willett's—Mr. John Willett's—office is, do you, young lady?"

He looked innocently at Mary Alice, over the tops of his glasses.

"Yes, sir, I know. It's in the Cradlock Building."

"That's right, that's right. Well, now, suppose you do this errand for me. Take this message to Mr. Willett, and be very careful to deliver it just as I give it to you. Say, 'Mr. Stacey wishes me to tell you that he has sent you what he promised.' Do you understand?"

"Mr. Stacey wishes me to tell you that he has sent you what he promised."

"Right; and then give him the gloves. And you needn't come back. One of your friends here can tell the superintendent that I took you away from your duties. And I am very much obliged to you, Miss—Miss—"

"Brown."

"Miss Brown—yes, yes. I'm very much obliged to you."

"Ain't Mary Alice the luckiest

thing?" demanded Hilda. "To get a chance like that. She's solid from now on. The lucky little piece! Now why couldn't it been me? I could remember them words as well as her. 'Mr. Stacey says to tell you here's the new style gloves.'"

To say that Mary Alice was quite unsuspecting would be doing her intelligence scant justice; yet she certainly could not see into the mystery. It might have just happened; still—

She told the clerk in John Willett's outer office that she wished to speak to Mr. Willett personally. She said to tell him Miss Brown was there, from Stacey's. The clerk came back and very politely ushered this unusually pretty girl into the inner office.

"Hello, Mary Alice," said Willett.

Mary Alice walked up to Willett and took the cordial hand he held out to her. Then the message:

"Mr. Stacey wishes me to tell you that he has sent what he promised."

"I should say he had, and mighty promptly, too," cried Willett; and the funny part was, Mary Alice hadn't given him the package containing the gloves. She laid it on the desk.

"Sit down, Mary Alice. I want to talk to you."

He paid no attention to the gloves; so this was a plot. She began to feel excessively uncomfortable.

"Yes, Mr. Willett."

"Mary Alice, what do you think of my boy?"

The girl jumped. "Francis?" This was a foolish question, of course; but Mary Alice felt foolish.

"Francis. You thought enough of him once to save him from drowning."

"But, Mr. Willett—"

"Mary Alice, has Francis been making love to you?"

"Ye—no—well—why, Mr. Willett, what a question!"

"That's all right. He has, of course. Now, Mary Alice, do you love Francis?"

She said nothing this time.

"That's all right," went on Willett.

"I just wanted to say to you, little girl, that nothing would please me so much as to have my boy marry as nice a—I mean, marry you!"

"But I am afraid—"

"You needn't be. I know all about you. Your people were good back-country stock, the finest blood in the world. Mine came from the country, too. Nothing could be more fitting. But there's something in the way. You're a pretty sensible girl I guess. You have brains enough to know that a wise young woman never marries a man whose habits—"

"I don't think he—"

"Yes, he does; don't you tell me. I have it on the best authority that he does. He's fooled you and me, that's all."

"I knew he drank a little—but not much."

"Much, Mary Alice—even a little is 'much.' But Francis drinks more than a little, every day. Do you see him often? Afternoons or mornings?"

"Sometimes a little while in the morning, but not very often—lately. He's—he's rather put out with me, I guess."

"He'd better not be, he'd better not be. I want you to cultivate him—encourage him, Mary Alice. You'll make him a fine wife, if you love each other. But he must stop his foolishness. He'll stop for you."

"No, he won't."

"He won't? How do you know? Have you tried it? I thought you said he didn't drink much? How did you come to—"

Mary Alice related her experience at the Boreas Country Club and concluded: "Francis said he didn't care a thing for drinking; he would give it up if I would promise to marry him."

"But he's keeping right on, Mary Alice."

"Well, I didn't promise."

"Why not? Don't you love him? Don't you want to save him?"

"I guess—yes, Mr. Willett, I love Francis. He's the dearest boy in the world. But he wouldn't promise to stop."

"Mary Alice, which of us is crazy? First you say he wanted to promise, and you wouldn't marry him; and then you say you *wanted* him to promise, and he refused."

"It's—you and Mrs. Willett."

"You mean you thought—"

"That you wouldn't want Francis to marry a shop girl. It might make you unhappy in the long run, no matter how much he cared for me. So I said that if he made good—"

"Yes; and what else, Mary Alice?"

"And promised never to drink—"

"Yes?"

"And his father and mother wanted me to marry him at the end of two years, I would."

"And he wouldn't agree to that? The young fool!"

"Well, his pride was hurt; and then, how could he know that you people would like it? You say you want me to save him. But how about your wife, Mr. Willett? I don't believe she has the least idea at this instant that Francis is—says he loves me. Now has she, Mr. Willett?"

"No, Mary Alice, she hasn't; but—"

"I'm afraid it's no use, Mr. Willett. I'm only a shop girl after all; and Mrs. Willett would never forget it, and she'd always believe that I—er—robbed her of him, as if I said: 'Give him to me or I'll let him go to ruin.' She'd never forgive me."

"What a funny, distorted way you look at it, Mary Alice!" cried Willett desperately. "Suppose you don't marry Francis and he comes to grief and brings all the rest of us to grief, how would you feel?"

"Terribly, of course. But why can't he listen to reason? If he promised ever so hard, I'd have to wait a couple of years. I'd want to be sure he'd stick to it."

"Well, Mary Alice, I think you are

right about that. But I can assure you that Mrs. Willett and I—"

"I'll believe that if you'll say it again in two years," said Mary Alice; and it would have sounded like a very cold-blooded little speech but for the large, wet tears that were running down her face.

"Bless your heart, Mary Alice," cried John Willett. "You're miles too good for that boy. I'm going to have a talk with him."

"But you won't tell him you've seen me, will you?" sobbed Mary Alice Brown.

CHAPTER XXIV

LIVES AND SOULS

John Willett went home that night fully determined to have the whole thing out with Francis. He felt sure, that, at twenty-one, his son could hardly have formed a habit very difficult to break. He was just beginning. There ought not to be any trouble. Francis was merely boyishly stubborn.

John did not say anything to Mrs. Willett; if necessary, there would be time enough for that later. Willett had no hampering social notions. His son, so far as he knew, had paid no attentions to other girls. Willett insisted in his own mind that Francis had always loved Mary Alice. Willett would have approved of Mary Alice as Francis's choice with delight, even if the girl's influence had not been necessary to save the boy.

Stacey's revelation concerning the young man's conduct was no real surprise to him. He didn't want to believe it, but he had been denying the pertinence of the signs for a long time.

In his expectation of talking the matter over with his son that night he was disappointed. He waited up until after midnight before Francis came in. Then the father decided that it would be the wrong time to open the subject for he became aware that the boy had spent his evening with the new crowd he had lately been cultivating.

"What have I done, what have I done?" Willett asked himself bitterly. "Why should I be punished like this? Why should I have to suffer, who have been so unsparing in my attempts to bring him up a good, sober, and useful man? What has his mother done to deserve this?"

Willett stayed awake nearly the entire night and purposely lay late the next morning, hoping to avoid Francis, who usually went to his work early. When he finally got about and looked at his face in the shaving glass, he was shocked at his appearance. He looked old and sick; his face was drawn and lined with pain. His eyes were dull and lifeless, senile, faded.

Willett got through the short forenoon somehow, and as soon as he could tell what hour he would be ready for lunch, telephoned Stacey's. The luncheon table would be an excellent place for the dreaded discussion with his son.

He was informed that young Mr. Willett had not been in the office of Stacey's that morning. Willett got Stacey himself on the wire.

"No, John," said Stacey, "Francis didn't come down this morning. They telephoned from your house that he was ill."

Willett had, then, left home before his son was out of bed. He called the house. Mr. Francis had been gone an hour. He had taken the big touring car.

Willett, as Francis had told Mary Alice, had forbidden his son the use of his automobiles during the period of probation. This was not from any lack of generosity, but because he thought Francis would be benefited by the denial. What was the lesson in a small salary if one enjoyed a rich man's luxuries at another's expense? The salutary effect would be lost.

Willett's perturbation increased as the day wore on. He heard nothing of his son, but dropped into Stacey's just before closing time and asked Mary Alice if she had seen him. She

had not, but promised immediate communication if she heard anything of the missing young man. Willett learned nothing for another twenty-four hours. And when he did—

It was harvest time at Thomas's farm. From the field came the clatter of the machines. Sam had put on extra hands, and Mrs. Brown came up from the cottage to help with the added burden of cooking for the workers. Little Dick Brown played about the dooryard.

With a snort a great black touring-car came tearing into the Thomas driveway. The chickens and little Dick scattered, but the latter had a narrow escape. He set up a loud scream of terror, and the women came running to the door.

Francis Willett, at the steering wheel, bowed with an exaggerated courtesy.

"Good morning, ladies," he said jovially. "I trust you are very well this morning."

Martha surveyed the visitor with the fishy eye of suspicion. Mrs. Brown was comforting the frightened Dicky. To a casual observer, Francis looked above reproach. Dressed with his usual care, and sporting that complacent, half-bantering manner, he was the true Francis of Martha's acquaintance.

But old experience had taught Mrs. Sam Thomas the signs. She had known another genial soul, whose geniality had been enhanced by alcohol. She could unerringly tell the genuine from the imitation. So her greeting to Francis was not of the heartiest.

"My dear Mrs. Thomas," said the young man suavely, but with just the slightest trace of a thickened accent, "I will not trespass either upon your time or territory for more than a reasonable minimum. Where is Sam?"

"He's in the field, getting in the grain."

"Then I will not trouble him. I merely wanted to fill my radiator.

You can, I am sure, spare me a little water for the purpose?"

"Help yourself," said Martha; "there's the bucket at the well."

Francis got down, and his condition became more apparent; for his walk was not so fluent as his speech. He possessed himself of the bucket, lowered it solemnly but unsteadily into the well, and started to wind it up again. The windlass squeaked cheerfully, but turned exceedingly hard.

"Hey, there," cried a hearty voice; "lemme help you."

It was Lem Brown. He was drenched with perspiration from head to foot. His face streamed.

"It's a tur'ble hot day in the field," he said. "Them boys drinks up the water 'hout's fast as it's brung to 'em."

Francis Willett did not know Lem Brown, except by reputation, as Mary Alice's father, and an assistant of Sam Thomas. Lem had never seen Francis, or did not remember him if he had. He filled a dipper from the bucket and drank eagerly.

"My friend," said the young man, "I have here something that would make your water much more palatable." He pulled a flask from his pocket.

"No, thanks," said Lem. "I don't never touch it—hain't took a drink for years."

"Perhaps, after so long a time, it would please you to renew your friendship for John Barleycorn."

"Not on your life," refused Lem. "Me and John Barleycorn's never been friends. He threw me down; now I'm done with him forever; yes sirree!"

He set his dipper on the well-curb and went to unscrewing the radiator cap. "I'll fill her up for ye," he said.

Martha and Mrs. Brown had gone back to the boiling pot and the baking oven. Little Dick, drawn by a child's curiosity, stood nearby, watching his father fill Mr. Willett's "auto-bile" with water. He had supposed that all such machines ran exclusively by gasoline.

Little Dick saw Mr. Willett play a funny joke on the elder Brown. When Lem's back was turned, Mr. Willett emptied half the contents of his flask into Lem's dipper, after which he added water. Lem screwed on the cap, returned to the well, and picked the dipper up.

"Beats all how thirsty I be," he said, and without taking breath, poured most of the liquid down his throat. He must have swallowed a pint before he suddenly stopped. He held the dipper in his large hand and contemplated it stupidly.

"Funny tastin' water," he said. Then he looked up at Francis, who was grinning in genial appreciation of a good joke. Into Lem's slow brain crept realization. His china eyes stared, horror-stricken, at the smiling face of the betrayer. What had this stranger against him that he should come and stealthily poison him? What was this sneaking enemy, with the traitorous, triumphant smile?

"Whiskey!" said Lem. The liquor had not had time to reach his brain, but red anger seized him.

"You grinmin' sneak, you," he roared, frightful in his rage. Little Dick shrieked and fled. Lem's hand dropped the dipper, and flew to the rim of a heavy, water-soaked bucket, used for watering horses, and without a lost motion he hurled the iron-bound utensil full at Francis Willett's head. The sharp edge of the bottom hoop caught the young man just over the right ear, and the blow was terrible. Francis crumpled backward to the ground and lay there, a limp body, all but dead. The bucket went bounding and rolling beyond the automobile.

Lem Brown turned and ran. Perhaps some thought of escape from the effects of what he had drunk of the treacherous fluid in the dipper prompted his headlong flight; if so, the hope proved vain. The fumes of the alcohol mounted swiftly to his long-unaccustomed brain. He kept on running until quite spent; but when he finally slowed down, the poison was

established in his racing blood. He kept on walking until overtaken by a city-bound trolley car. This he boarded, and was seen no more for three days.

"I was called here unexpectedly in consultation," said Doctor Billy Jackson, "so I thought I'd run up and see— Good heavens, man, what ails you?"

He had been admitted by the servant, and now stepped across the threshold of John Willett's library. John Willett sat huddled in a big chair, an old, haggard, pitiful man. He had been out to Hillside Falls to see Francis, who, the doctors said, was dying. The boy had not recovered consciousness in the three days following the crushing attack of Lem Brown's indignation. He lay in Sam Thomas's house, with two hospital nurses giving futile attendance. Willett had stayed all the afternoon, but the farmhouse was small, so he left his wife there to keep vigil, and returned home in the motor. The chauffeur waited with the car at the side door and would doze there all night, unless John Willett should start again for the farm.

When Jackson entered, Willett got to his feet. "My boy, Billy, my boy; he's dying."

"Where?"

"At Hillside Falls, in that farmhouse, the home of the child you cured six or seven years ago."

"Little Sir Galahad? John, what happened to Francis? I thought he was in college."

"He has concussion of the brain, due to a blow from a bucket in the hands of a madman."

"Don't you think we should go to him at once?"

"What is the use? Two doctors, the best in Sheffield, say he cannot live."

"But they may not be right. Come, John; I saw your car at the door. Take me to the boy; there is certainly no time to spare."

A flicker of hope burned in the father's eyes, and he led Doctor Billy to the motor. During the ride to Hill-side Falls, Willett told Jackson something of the events leading up to the catastrophe.

"And, Billy," he kept saying piteously, "why is it? Why do I have to suffer so, as if, instead of guarding him in every way, I had put temptation in his path?"

"I cannot tell you, John," said the doctor gravely; "yet there must be an answer. You may know some day, or you may never learn. But these things do not happen by chance. There is a reason, even if it lies too deep for human logic to reach."

But the stricken father would not be convinced and kept asking, again and again: "Why? Why?"

They came at last to the Thomas farm; and it was now about nine o'clock in the evening. The two entered cautiously, through the kitchen, as in the old days. Mary Alice Brown and Charlie Thomas sat there together. Mary Alice had not seen Mr. Willett since her visit at his office. Now she seemed to shrink from him, but he went straight to her.

"Little girl," he said gently, "we were too late."

"Don't, don't," cried Mary Alice. "Do you realize that I could have saved him? It was my silly pride. I have killed him; no one else is to blame."

She broke down and wept with great violence, quite beyond any soothing or control. But Charlie's eyes were blazing.

"Look, look!" he cried. "It's Uncle Billy! What did I tell you? It's God's miracle. Uncle Billy, Uncle Billy, I knew God would do it; I knew God would save Francis!"

The boy was almost incoherent with joy. He hobbled about on his little stilt-like legs, with his odd, hitching gait, and presently from the sitting-room emerged one of the nurses. She recognized Dr. Jackson.

"You have come to consult with Doctor Glenn?" she asked. "I will call him."

Doctor Billy followed the nurse. John Willett took Mary Alice's hand.

"Dear little girl," he said, "don't cry any more. Look at Charlie. He's actually laughing. I do believe there may be a chance for Francis. Otherwise why did Doctor Jackson appear so opportunely?"

"He came because I knew he would," said Charlie.

But the boy sobered quickly and drew Willett to one side. "Oh, Mr. Willett, what do you suppose we can do to find poor Lem?"

"Poor Lem?"

"Mary Alice's father."

"If we ever do find him," said Willett, and his eyes hardened, "if we ever do!"

Charlie drew back, a little frightened. He's Mary Alice's father."

"He killed my boy," said Willett.

"But what did your boy do to him?" asked Charlie, gently.

"Nothing, of course; unless he annoyed him by something he may have said."

"No," said Charlie; "he put liquor in Lem's drinking water."

"What do you mean?"

"Little Dick saw it; he told his mother this afternoon. Then the Boss went to the well, and there lay the dipper, almost empty; but what there was left in it was mostly whiskey. Lem dropped it when he threw the bucket, but it didn't quite all spill out."

"But why should—"

"I'll tell you, Mr. Willett. I was wishing Mary Alice would, but she didn't. A long time ago, before he came to work for the Boss, Lem was a dreadful drunkard. He beat Mary Alice and her mother and threatened to kill little Dick. Then he was put in jail. When he got out, father took him and brought him home and redeemed him with—well, the Boss says with love and a square-toed boot."

"The Boss and mother have got it all figured out. Francis offered Lem a drink; Lem wouldn't drink; Francis put the whiskey in the dipper when Lem's back was turned; and Lem was so hot and thirsty he just drank it right down without noticing, and then it was too late. Lem realized what it meant—the thing Francis intended for a joke. It wasn't a joke to him; it meant ruin and disgrace. He got terrible mad and threw the bucket at Francis. He didn't know whether he was going to hit him or not; he didn't wait to see, but turned and ran away.

"Lem Brown has been so good and hardworking for six or seven years! He saved up his money, and the Boss says he's been a real man. Now it must all be done over, if it can be done at all. We don't even know where he—"

The sitting-room door opened and Doctor Billy came out. In his eyes flamed that almost fanatic light which marked him for what he was. Mrs. Willett followed close behind, grief and hope struggling for the mastery in her haggard face.

"Doctor Glenn agrees with me that there is a chance," said Jackson, "if we operate at once. Don't get your hopes up; we'll do our best. What do you say?"

"There is only one answer to give you, Billy," said Willett. "Don't you agree, Anna?"

"There is only one answer," replied the woman. She went and hid her face on her husband's breast.

"All we've got, dear, all we've got; they must save him. And Charlie-boy says they will; that's my only hope."

Jackson and Glenn and two nurses were at work upon Francis Willett's damaged head, when Sam Thomas thrust his face in at the kitchen door.

"Come out here, everybody that can," he said. "Quick!"

Everybody hurried into the yard.

"Now get busy," said Sam; "the

barn's on fire! You've got to save the barn or you'll lose your patient, doctors or no doctors. If the barn goes, the house'll go, and that's no dream. My land! I wish I had Lem here. He's as good's a whole army. Charlie, show Mr. Willett how the hose works."

Sam's fire precautions were far more adequate than those on most farms. Everybody fell to and helped. There were ladders to be raised and two or three lines of hose to be run, the horses to be led out, something for everybody to do. In five minutes water poured into the burning building. In fifteen minutes Sam said the barn would be saved. In half an hour the fire was reduced to a few shreds of smoke.

"I'm goin' to find out what started it," said Sam. He disappeared with his lantern through the great doors. Then they heard him shout: "Mr. Willett, you and that driver of yours come here, quick!"

Martha, Charlie, and Mary Alice were standing watching, but Mrs. Willett had slipped back into the house. She reappeared and called: "Oh, where is my husband? Where is John? Tell him to come quickly! The doctors have finished; they say our boy will live."

In the barn doorway appeared Sam and the Willetts' chauffeur, carrying the great hulk of Lem Brown, while Willett lighted the way with the lantern. Mary Alice screamed and ran forward. Mrs. Willett came on, quite uncomprehending, in the exultation of her own good tidings, that new tragedy.

"He will live, he will live," she was saying. "Francis will live."

"All right," said Sam Thomas, bluntly. "Now tell them doctors to get busy and save Lem. He ain't such a bad feller, after all. He set that fire, and by gorry, I want him here to help repair the damage!"

(TO BE CONTINUED)



SUNDAY SCHOOL BOARD OF TAYLOR STAKE. O. F. Ursenbach, Super-intendent.

Why the Lord Chose Joseph Smith

By W. A. Morton

"God hath chosen the weak things of the world to confound the things which are mighty."

There are many thousands of people in the world who do not believe in the Prophet Joseph Smith, nor in the great work which he established. Very few of these people have given Joseph Smith or his work any attention whatever. The great majority of them have not studied the history nor the doctrines of the Church of Jesus Christ of Latter-day Saints. The fact that the Church was founded by Joseph Smith is sufficient evidence to many people that it is not the Church of Christ. The idea of the Lord choosing an unlearned youth for the re-establishing of His Church in the earth is to them absurd. They cannot conceive of the Lord doing such a thing. It is their belief that if He contemplated such a work He would chose a man from the "higher" ranks of life, a man of learning and renown. These people apparently forget that the Lord has seldom done this; they overlook the fact that His ways are not as man's ways, nor His thoughts as man's thoughts, and that instead of choosing great and mighty men for His work. He has chosen "the weak things of the world to confound the things which are mighty," so that "no flesh might glory in His presence." That is, that no one would be able to say he had done what he had done by his own strength and wisdom.

Why did the Lord choose Joseph Smith to lay the foundation of His great latter-day work? Of those who ask this question we would ask, "Why did God choose Jesus Christ to be the Savior of the world?" No doubt, the answer would be, "Because He was the greatest and the best of all the sons of God." This answer, it seems to us, would be very reasonable and logical, for had there been among the spirit

sons of God one more valiant and faithful than Jesus, one who would have made a better Savior, it is reasonable to believe that He would have been chosen in preference to Christ.

The same may be said with equal confidence of Joseph Smith. Had there been among the sons of men one more worthy, one more competent, to stand at the head of this dispensation, to lay the foundation of the great latter-day work, we may be sure the Lord would have chosen him instead of Joseph Smith.

There is an incident in the life of Edwin Booth, the famous actor, that may illustrate the lesson I am trying to teach. On one occasion when Mr. Booth was stopping at the Albermarle Hotel, in New York City, he was visited by Mr. Laurence Hutton. Mr. Hutton had a long chat with the great actor. Three times during their conversation a waiter entered the room and handed to Mr. Booth cards of prominent people who were desirous of seeing him. One of those seeking an interview with Mr. Booth was a lady, an influential leader in New York society. "Tell the lady Mr. Booth is engaged," was the quiet answer. A few minutes later a man honorably known throughout the country was turned away without seeing Mr. Booth. And still another card was sent down with the statement that "Mr. Booth was engaged," and a gentleman and his wife whom few people would have refused to receive left the hotel greatly disappointed.

At last there came a name that met with a different fate. "Show the lady up," said Mr. Booth. Mr. Hutton rose at once and began to put on his overcoat to leave the room, but Mr. Booth would not allow him to depart. So Mr. Hutton sat down again, wondering who the person could be who could obtain an audience with a man "who

had been too tired to see the daughter of one of the most distinguished men of science in the country, or a judge of the Supreme Court of the United States, or a bishop and his wife." The door opened and in walked a poor, old woman. She kissed Mr. Booth's hand, shook hands cordially with Mr. Hutton and then sat down in a comfortable rocking chair that had been placed for her. She told Mr. Booth she could not afford to go to the theatre, but she wanted her husband to see "Master Edwin play." Could she have a pass for two that night? Mr. Booth quickly wrote the pass and placed it in her hand. She read it, then handed it back with a shake of her head. A pass to the gallery was good enough for them. Mr. Booth tore up the pass. Then he wrote a second paper and handed it to the dear old lady. She took it reluctantly and with another shake of her head. Mr. Hutton looked over her shoulder and read: "Pass my friend Betty Blank and party to my box this evening. Edwin Booth." And Betty and her husband occupied the actor's box.

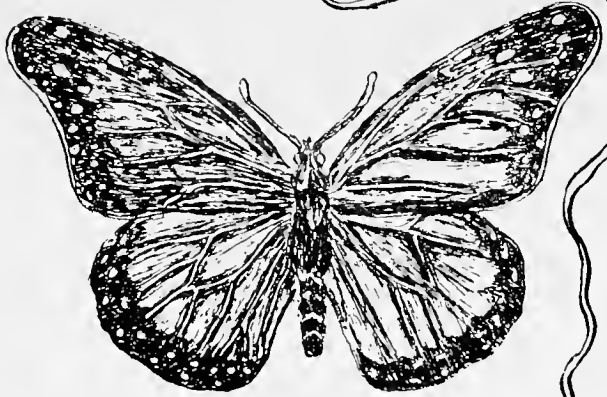
Now, why did Mr. Booth confer such favor on an old woman and at the same time deny audience to the prominent ladies and gentlemen who sought an interview with him that day? It was because of old Betty's devotion and faithful services. The faithful servant had nursed Mr. Booth's daughter when she was a baby; she had taken the most tender care of his wife when she was slowly dying, and had been a lifelong friend to them all. And so her faithfulness and devotion were rewarded.

It was the same with the Lord and the Prophet Joseph Smith. The reason why the Lord passed by the great,

the wise and the learned and chose Joseph Smith to stand at the head of His great latter-day work was because Joseph, in his pre-existent state, had proved himself worthy of such honor. We are told in the Book of Abraham, in the Pearl of Great Price, that the Lord showed Abraham all the intelligences that were organized before the world was made. Among these spirits were many noble and great ones. "And God saw these souls (that is, the noble and great spirits), that they were good, and he stood in the midst of them, and he said: These I will make my rulers." Abraham was one of them, and we feel confident the Prophet Joseph Smith was also among the number. This we know: that the Prophet Joseph was chosen for his work thousands of years before he was born. Joseph who was sold into Egypt prophesied concerning him as follows: "A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. * * * And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work. * * * And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." (II Nephi 3:6, 8, 15.)

How literally was the prophecy of Joseph, the son of Jacob, fulfilled in the Prophet Joseph Smith. Well has the late Dr. Karl G. Maeser said: "What we did before we came here conditioned us here; what we do here will condition us in the world to come."

It is not the use of the innocent amusements of life which is dangerous, but the abuse of them.—Alison.



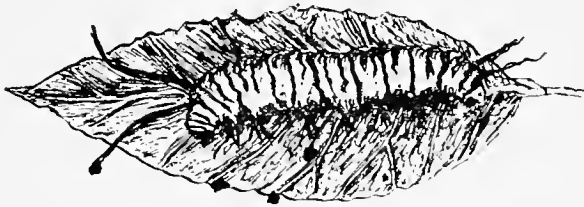
Mystery of the Butterfly

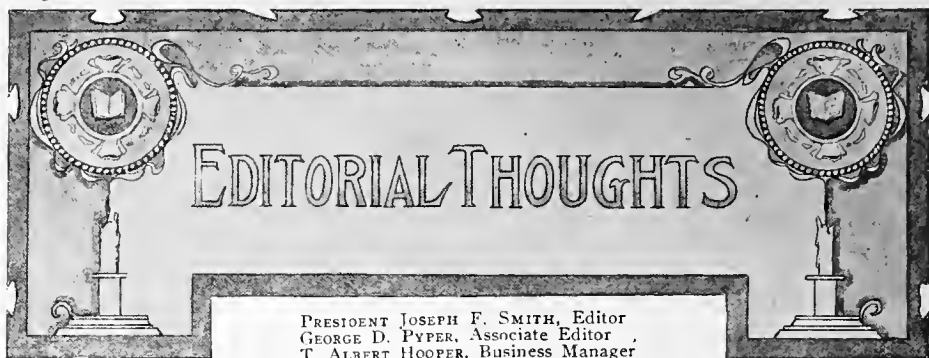
Robed in most gorgeous hue,
Dear little butterfly,
Oh, if I only knew
Now you change ere you die.

Born just a creeping worm;
Then a dried chrysalis;
Rising as from a tomb,
To such winged blessedness.

Could I but fathom you
In all your history,
Man's climb to godhood
Would lose much mystery.

O. F. Ursenbach.





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Organ of the Deseret Sunday School Union

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SALT LAKE CITY, SEPTEMBER, 1916

Getting Ready to be Happy

Too many of us are looking forward to happiness in the future, instead of getting all the enjoyment possible out of the present. It is well to remember that the time will never come, in this world, when we shall have everything we want, just where and when we want it. The only way to be happy is to enjoy all we have, to the utmost, as we go along. It is right to lay up

for old age in youth; right to prepare for a rainy day; but it is not right to bend all our energies to this end, and put off until the future the happiness we might enjoy every day. It is far too common to see people working and saving, denying themselves all recreation and many comforts, to lay up money to buy more land, to build a larger and finer house, or to save for their children, thinking that when they have accomplished this they will be happy, and begin to take comfort. The hoped-for point may never be attained, or, if it is, sickness or death may have come first, and the dear ones whom we expected to be happy with may be gone forever.

How much better to use some of the good things of life as we go along; to make our humble homes as cheery and bright as possible now, instead of waiting for a better house! Don't starve today, either body, mind or soul, thinking that you will riot tomorrow. Don't hoard and scrimp through all the best years of your life, that you may be generous in your wills.

If we are ever happy in this life, we must enjoy what every day brings us. We must be grateful and glad for all the good which comes into our lives, and patiently bear our trials, believing that all, if rightly used, will fit us for the enjoyment of perfect happiness hereafter.—Selected.

Facts that are Powerful

"A prominent magazine has asked its subscribers to send it actual incidents of the havoc wrought by the

liquor traffic in their town or their family. What a record it would be if the response should be general! There is not a community which does not have its tragedy due to strong drink. There is not a home which has not felt the curse somewhere. There is hardly a family which has not been dishonored because of strong drink. Facts like these—facts known to the public through the medium of the newspapers and facts hidden with shame and humiliation, are among the forces which, sooner or later, will exile the liquor traffic from this land of ours."

Proving Too Much

"If liquor could be obtained as openly in Prohibition states as some people suppose, it is hard to see why the liquor industry should be so flourishing in the towns and cities along their borders. One writer, who tried to prove that Prohibition was a failure in a certain Western state, did not seem to realize any inconsistency in describing how the border towns of a neighboring state were practically all saloons. If liquor could be got at home without any difficulty, why should the inhabitants flock to the neighboring state for a drink? Some of those who are determined to discredit Prohibition at any cost, prove too much."

Criticism

"We do not often draw people close to us by telling them what is wrong with them. Friendship does not thrive on habitual criticism. And one of the worst things about habitual criticism is that we may drift into it without knowing that it has become our habit. It is easier to see faults than virtues; it is also easy for people to keep away from one who sees more faults than virtues in his acquaintances. An Egyptian proverb is quoted as saying, 'If you censure your friend for every

fault he commits, there will come a time when you will have no friend to censure.'" To be a friend means to live for another's best interests, and we are more likely to serve his best interests when we encourage than when we discourage."

Cheerfulness

A bright, happy manner is an excellent virtue. It is essential for harmony and peace in home life, causing things to run smoothly and pleasantly. It keeps the heart young and is a panacea for most ills. Its influence for good is boundless. It imparts joy to the joyless, hope to the hopeless, and comfort to the comfortless. It is as sunshine along the pathway of life—cheering and refreshing to all.

Those who are endowed with this attractive gift are welcome everywhere, because they have that which money cannot buy—a genial, helpful, cheerful disposition, which makes their society a pleasure in life.

'Tis gentle good humor that makes life
so sweet,
And picks up the flowerets that garnish
our feet.

Henry Lee.

"Women of the Bible"

"Women of the Bible" is the title of a most interesting and valuable work by Willard Done, formerly a teacher of theology in the Church schools. It treats in a thorough and instructive way the lives and characters of thirty-two women prominent in Bible history, and the treatment is such as to lead the earnest student to a close study of the Bible itself. The book is the only one available on the subject, and has been adopted by the Relief Societies as a reference work in their course of study. Cloth, illustrated, 75c postpaid, Deseret Sunday School Union Book Store.



Teacher-Training Department

Conducted by Milton Bennion, Howard R. Driggs and Adam S. Bennion.

WORK FOR OCTOBER

1. Practical Problem, "Stories and Story Telling," by Howard R. Driggs.
2. Brumbaugh, "The Making of a Teacher," Chapter 12.

Facts About Judgment

This lesson further develops the subject of judgment and explains its relation to belief and to doubt.

It should be noted that in the opening paragraphs the term judgment is used in two different senses. Usually in these lessons judgment has reference to the elementary process of thinking and may be either true or false, depending upon whether or not it expresses the truth. Judgment as used in the Sermon on the Mount, however, has a moral significance instead of the purely logical meaning referred to above. "Judge not, that ye be not judged," refers to judgment in the sense of moral condemnation. It means that we should not condemn others. A similar idea is expressed in the statement, "With what judgment ye judge, ye shall be judged." These references, although very important, are incidental to the main purpose of this lesson. They are cited to warn us against hasty and ill-considered judgments.

Judgment implies belief and all belief is based upon judgment. In so far as action is not purely instinctive it is founded upon belief. These facts are sufficient warrant for giving the greatest care to the development of habits of carefully and accurately judging on all matters of consequence. A person may not be too careful; he may, however, be over critical. This may lead to doubt in matters of great importance, thus blocking action that is vital to human welfare. In matters of mere theory the judgment may often be suspended; in matters of

duty action is demanded and all doubts must be resolved.

Stories and Story Telling

By Howard R. Driggs

The story is one of the main tools of the teacher.

To have skill to choose a good story and to tell it effectively is to hold in hand a kind of fairy wand that may be used at will to illuminate misty thought, to make abstract principles clear, to give life to great truths. There is at our command no surer, no readier means than the story to interest, to instruct and to inspire the pupil. Ability in story telling is therefore one of the first essentials in teaching.

This is no new thought. From the very earliest times, the power of the story both to entertain and to carry instruction has been clearly understood. The ancients constantly cultivated the art of story telling till they developed it to a point that has never been surpassed. Among the old-time tales that have been handed down to us from the Greeks, the Hebrews, the Arabs and other peoples, are to be found the finest examples of story telling. Such well-known tales as Cinderella, Aladdin and his Lamp, Persephone, or the Goddess of Spring, and the story of Joseph, are literary gems. Hundreds of other artistic stories from the olden times might also be named. If one would learn how to tell a story well, one cannot do better than to study and practice these old-time tales.

And more: If we would know the true heart of any people, we must listen to the stories they have created.

To catch the spirit of the old Grecians, one must listen to his graceful myths; to know the Arab, we must hear the mystic tales he was wont to tell of the desert

land; the heart of the American Indian, too, is best revealed in the tales of nature he tells about his wigwam fires and likewise the soul of the old God-fearing Hebrew is breathed to us through his stirring tales of the patriarchs and the prophets. The story radiates always the spirit of the people that created it.

This quality, however, is only a by-product in story telling. Stories are told first of all for entertainment. The tale may reflect the life and feelings of the people that produce it, or it may teach some great truth, but always it must give entertainment or it fails. The charm of the story lies here: it moves, it is alive, it holds the listener with moving mental pictures.

This point should be impressed: Our use of the story to instruct, to teach, must not become an abuse of a good means. To make the story a mere sugar coat for bitter doses of instruction—a practice too common among Sunday School teachers—is to defeat the purpose. This need not be done. Our effort should be to find a really good story, not the "goody good" one, to discover the tale which carries the moral naturally, gracefully, impressively, without preaching about it.

Happily, we have some excellent standards to help us in our selection. The Bible is full of stories that blend in a beautiful way the literary excellence with qualities that make for spiritual uplift. They are our finest examples of the effectively told moral story. But the naturally impressive effect of even the Bible story can be killed by a bungling story teller. It is not enough to find the good story. We must learn how to tell it well. To cultivate the art we should try, first of all, to understand what qualities characterize the effective story; and while we study this, we should practice intelligently by telling good stories every chance we can get. For, after all, the best way to learn what is a good story, is to live with good stories, and the best way to learn how to tell them is to tell them.

I have often been asked, "How can you remember so many good stories?"

"Well," I reply, "the only way to keep the best things in this life is to give them away. This is particularly true when applied to story telling.

If you've heard a sunny story,
Pass it on.

If you've known a deed of glory,
Pass it on.

If you're heart to heaven's lifted
If your clouds of life are rifted,
By some story-teller gifted,
Pass it on, pass it on.

But if comes an ugly tale,
Just forget it.

If the tongue of slander rails,
Just forget it.

If a vulgar lip has spoken,
If your faith in friend is broken,
Make this your gentle token,
Just forget it, just forget it.

Give us tales of life and laughter,
Pass them on.

Why save all your love till after
We are gone.

Tell us tales that make loads light,
Tales that make our sad hearts bright,
Tales that lead us towards the right,
Pass them on, pass them on.

Questions for Discussion

1. Why is power to choose a good story and to tell it well of great value to any teacher?

2. What artistic literary qualities have such old-time tales as Cinderella, Aladdin and his Lamp. Why do they hold children? Have one or both of these stories told in class.

3. Stories of this kind were created solely for entertainment. What added quality should the Sunday School story possess?

4. Discuss this story from the standpoint of (a) Its literary qualities: that is, its plot, its movement, its pictures of life, (b) Its moral influence.

5. What is the first purpose of the story?

6. What may stories carry besides entertainment?

7. What way is the story method of teaching often abused? Illustrate.

8. What story has particularly interested and impressed you for good? Be ready to give a brief example, or to give in outline some really good story for Sunday School purposes.

Future Work

For the months to come several other articles are being prepared around the general subject, "Stories and Story Telling."

The following phases of this great subject will be treated:

1. What the story is and how to tell it.
2. The Bible story in the Sunday School.

3. Our Pioneer stories as a means of teaching the Gospel.

It may be that other topics also will be treated. This is the plan as at present developed.

Superintendents' Department

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards

SACRAMENT GEM FOR OCTOBER, 1916.

(D. S. S. Songs No. 45)

In remembrance of Thy suff'ring
Lord, these emblems we partake;
When Thyself Thou gav'st an off'ring
Dying for the sinner's sake.

CONCERT RECITATION FOR OCTOBER, 1916.

(Doctrine and Covenants 64:9, 10.)

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."

UNIFORM LESSON—OCTOBER, 1916

Subject: Forgiveness

1. Organ music.
2. Abstract of minutes.
3. Notices. Brief preview of the day's lesson.
4. Song. (No. 286.)
5. Prayer by member Theological Department.
6. Sacrament Song. "In Remembrance of Thy Suff'ring." (No. 45.)
7. Sacrament Gem.
8. Administration of the Sacrament.
9. Concert Recitation.
10. Song. (No. 67.)
11. Department work.

Outline for Class Teachers

The following outline should be adapted to the capacity of the respective classes:

- I. We Should Forgive One Another.
(See Mark 11:25; Doc. & Cov., 64:9, 10.)
- II. Forgiveness Should Be Sought.
 - a. If our brother feels that we have offended him we should seek him out and make all things right. (Matt. 5:23-24.)
 - b. We should not wait for him to come to us. (Matt. 5:25; III Nephi 12:23-26.)
- III. How Granted.
 - a. We should voluntarily extend our forgiveness, as the Savior

did while He was upon the cross, and as Stephen did while he was being stoned to death. (Luke 23:34; Acts 7:60.)

- b. We are required to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use and persecute us. (Matt. 5:44.)
- IV. How Obtained from the Lord.
 - a. By forgiving those who have trespassed against us. (Matt. 6:14; III Nephi 13:14.)
 - b. By confessing our sins and repenting. (I John 1:9; II Cor. 7:10; Isa. 55:7; Doc. & Cov. 1:32; 64:9.)
- V. Punishment for Failure to Forgive Others.
 - a. We may be afflicted and chastened. (Doc. & Cov. 64:8; Matt. 18:35.)
 - b. The Lord will not forgive us our sins and trespasses. (Mark 12:26; III Nephi 13:15.)
- VI. Unforgivable Sins.
 - a. Blasphemy against the Holy Ghost. (Doc. & Cov. 132:27.)
 - b. Murder.
 - c. Covenant breaking (Doc. & Cov. 84:41.)
12. Reassembly.
13. Recitations on subject of "Forgiveness" by pupils.
14. Song (No. 49).
15. Benediction.

Secretaries and Treasurers' Department

George D. Pyper, General Secretary; John F. Bennett, General Treasurer

Program for September Union

1. Unfinished business.
2. Methods of collecting and accounting for the Nickel Fund. (Paper by

Ward Treasurer. Report recommendations of meeting to superintendent.)

3. Paper on penmanship.
4. Study of "Jesus, the Christ."

Parents' Department

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans

Our New Text-book

"Parent and Child," Vol. 3, is now on sale, at the Sunday School Union. In order to give ample time for all classes to obtain the book and to prepare to begin it together, the General Committee has set the third Sunday in October as the time for the first of these lessons on "Child Study and Training."

Let all supervisors aim to that end. Books for their classes should be ordered at once. The demand for them will be heavy, so do not delay.

Price 50c postpaid, \$5.00 per dozen, postpaid, for cash. Orders will not be filled at this price unless accompanied by the money.

Conference of Supervisors

It is planned to hold a meeting of Parents' class supervisors at the time of the general conferences in order to get together in plan and spirit for the work of the coming year. Definite announcement of this meeting will be given later.

WORK FOR OCTOBER

Calendar Sunday

During the past year the Calendar Sunday has been devoted to the work of reviewing books proposed for the parents' library work. In pursuing the new text, certain reference books will be needed from time to time. Several of these have already been recommended among the parents' library books that have been suggested. As other books are called for they should be purchased and added to the library. And when they are procured they should be introduced to the class and kept moving. This is the important thing: Keep your books circulating among the parents.

For the Calendar Sunday in October it will be well to "gather in the harvest" of thoughts gained from the reading of parents' class books. Let the work be assigned a week or so ahead, and have each member come to class prepared to give a striking quotation or an impressive thought gained from their reading during the year.

Local Sunday

For some time past one Sunday of each month has been given over to the discussion of such local problems as the local and stake workers deemed best to discuss. That practice should still be continued. The General Committee has no desire to offer any suggestions that will interfere with complete freedom of the

local supervisors in shaping their lessons for the local Sunday. This thought occurs to us, however: Would it not be well if we could base our local Sunday lessons on some such general subject during the year as this?

What our town most needs to make is a desirable place in which to rear children.

It is very likely that we shall find a good many needs when we begin to take stock of our communities. These needs can be dealt with one at a time, the local Sunday being devoted, from month to month, to that purpose as the supervisors may determine.

What we really need is a clean town contest in a larger sense than the mere clearing away of rubbish from the streets. In Kansas, prizes are being given to the places that can show most reasons why they are the best communities in which to rear a family. The towns that have taken such prizes have greatly increased in population. Why not work up such a contest in other states?

FOR REGULAR LESSONS

On the third Sunday in October, the lesson offered in "Parent and Child," Vol. 3, will be taken up. All classes are expected to begin this work together. The first lesson deals with

The Right of the Child to be Well Born.

Let all supervisors and parents prepare to discuss this excellent subject, by reading the chapter given in the text and by studying the helpful questions given after the discussion.

The aim should be to cover as well as possible one chapter each Sunday. It will not be possible, of course, to solve all of the problems, and more time may be needed on certain lessons than one Sunday. If so, the Calendar Sunday and the Local Sunday may be used. But aim to keep up with the other classes, so that the directions to be given may mean something. Let us get together and keep together in our studies.

For the fourth Sunday in October take "Important Laws of Heredity," Chapter 2.

Supervisors will do well to read the book through at the outset that they may hold the discussions in line. The work will then develop naturally lesson by lesson.

Directions and helps will be given, from month to month, in the JUVENILE. Get as many parents as possible to buy the book and read it at home.

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Horace S. Ensign, Geo. D. Pyper and Edward P. Kimball

ORGANISTS!

By Edward P. Kimball

As we take up again the coming season's work, after the relaxation and "let-down" during the hot days of summer, let us firmly resolve that our labors in the Sunday School shall be of such merit that we shall fully accomplish the possibilities of our office and calling. Let us review the work of last season in order to determine wherein our labors resulted in the greatest good and assisted most in the advancement of our individual schools. Only by such retrospection is progress possible. Accidental and intermittent success will not assist in building up our great work unless we seize it and make it serve as a foundation upon which to build by conscious and continued successes. The crying need in our department is organization and system in the conduct of our activities. In the past year we have prepared outlines in the Juvenile which were conceived with an idea of perfecting and harmonizing our work. They have produced much good in the stakes where the musical forces are organized and this department properly conducted in the Unions; but we find many stakes not making use of these suggestions mainly because of there being no department organization regularly conducted in the Union meetings. We earnestly recommend, therefore, that steps be taken in all the Stakes to appoint a stake organist, as well as a chorister, who shall direct the activities of the Sunday School organists in the stake, taking charge of this department in the Union. We further recommend that the organists and choristers meet for separate discussion except where the labors of each are inseparably connected with those of the other. It seems as though the work of one or the other is neglected where both choristers and organists meet together.

There certainly can be found in each stake some one who can be chosen stake organist, and this person should be put on the stake board and supervise the work of the organist, along the lines suggested in the Juvenile. We sincerely urge that the stake superintendencies give this matter immediate and careful attention, in order that the music forces of the schools can find something to draw them to Union meetings where they also can receive their share of instruction. We feel that this action will meet

with the hearty support of every Sunday School organist in the Church who is really heart and soul in the work.

WHAT CHORISTERS SHOULD NOT DO

By Joseph Ballantyne

1. Choristers should not scold. Scolding results from loss of temper and one is never in a mental attitude to present logical reasoning, sensible argument or just criticism at such time. Loss of temper (anger) has been described as a form of temporary insanity, and when one reflects upon the unreasonable utterances at those times we cannot doubt the inference.

2. Choristers should not make unnecessary noises while directing, such as stamping the foot, beating the music stand with the baton, etc. If we adhere to previous suggestions in these outlines this noise-making will not be necessary. Stamping and beating is evidently done for one or two reasons or both—to attract attention and increase the interest. Both are false premises. We express what we feel much better, by dignified time-beating and facial expression. The remedy would be to insist upon having the eyes of every member of the school. In this way one can convey his thoughts through the mediums above suggested.

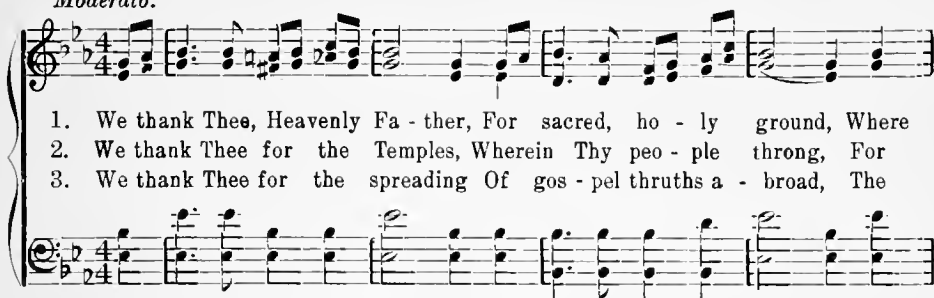
3. Choristers should never go before the school unprepared. Preparation is the first essential to success, and consists in knowing your notes, a careful study of phrasing, shading, tempo marks, dynamics, the thought of the song thoroughly analyzed, and a definite idea of how to proceed in presenting, preparing, and developing the music and the content of the text. This means much serious thought and is surely the barometer of success. Never reveal your weaknesses by non-preparation, for you will lose the confidence of the members of the school.

4. Choristers should not be hypercritical. A hypercritic is one who is critical beyond measure or reason. Imagine the result of unjust criticism before not only children, who are quick to make the discovery, but adults of maturity. A competent chorister never will do it, and it usually comes from men of abundant self-esteem desirous of showing their authority and superiority. Just criticism is to be desired, and one not capable of giving it fails in his calling, but hypercriticism is only a cloak to cover one's ignorance.

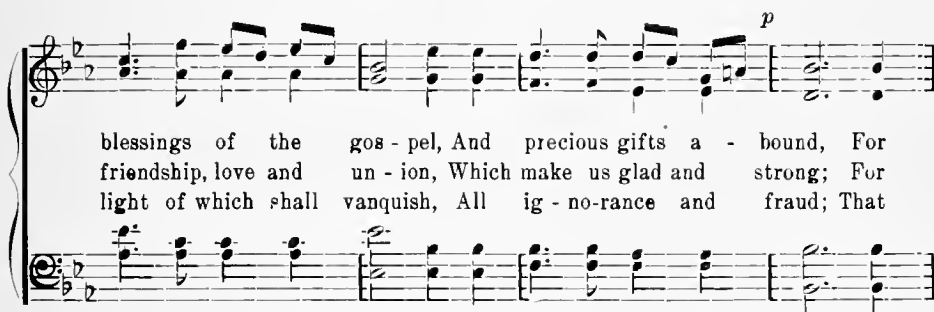
We Thank Thee, Heavenly Father

L. Lula G. Richards.

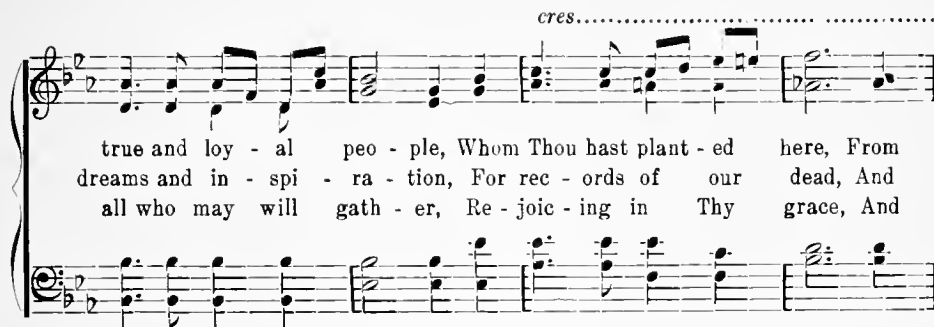
Lucy M. Green.

Moderato.


1. We thank Thee, Heavenly Fa - ther, For sacred, ho - ly ground, Where
 2. We thank Thee for the Temples, Wherein Thy peo - ple throng, For
 3. We thank Thee for the spreading Of gos - pel truths a - broad, The



blessings of the gos - pel, And precious gifts a - bound, For
 friendship, love and un - ion, Which make us glad and strong; For
 light of which shall vanquish, All ig - no - rance and fraud; That



true and loy - al peo - ple, Whom Thou hast plant - ed here, From
 dreams and in - spi - ra - tion, For rec - ords of our dead, And
 all who may will gath - er, Re - joic - ing in Thy grace, And



con - ti - nents and is - lands, All na - tions far and near.
 faith to help re - deem them, As by Thy Spir - it led.
 stand in ho - ly plac - es, Pre - pared to see Thy face.

Theological Department

Milton Bennion, Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr., and Elias Conway Ashton

Second Year—Lives of the Apostles

[By Edward H. Anderson]

Lesson 28. Second Missionary Journey of St. Paul

The Parting of Paul and Barnabas. After having continued his labors in Antioch for some time, Paul proposed to Barnabas that they go again and visit the brethren in every city where they had preached the gospel, and see how they were faring (Acts 15:36). The proposal seems to have met the favor of Barnabas, but when a minister or aid was to be taken along, Barnabas was determined on having John Mark, his nephew, go with them.

A sharp difference of opinion arose between them on this subject, which led to a rupture causing the separation of the two friends who thenceforth never saw each other again. Whether it was only because Mark, on the former journey, had suddenly left them (Acts 5:38) and returned home, or whether it was a deeper cause which involved the changed relations of the two leaders, or both, we are not informed. We know this, however, that Paul was later reconciled to John Mark (Phil. 24; Col. 4:10; 2 Tim. 4:11). As to the second cause, if such it was, we should remember that on the first journey Barnabas stood first, and the acknowledge leader, while Paul was second. Then again, Mark was strongly Jewish in his training and belief, and he may not have seen the wisdom of promulgating the gospel to the heathen, and particularly in the difficult country to which Paul purposed going. There was now, also, a striking evidence of Paul's ascendancy to leadership among the Gentiles, and particularly was this the case since their recent return from the council at Jerusalem. This ascendancy was shown even on the first journey (note Acts 13:13), when it was clearly indicated that the work would include the Gentiles, and that Paul was taking his place as leader. For these new conditions, Mark evidently was not prepared, and so returned home, which action made a deep impression upon Paul.

So, when Barnabas was determined to take John along on this second journey, Paul objected, thinking it not good to take with them the man who had de-

serted them in Pamphylia and not gone with them on their former journey. They then separated, Barnabas taking Mark and sailing to Cyprus, and is thenceforth heard of no more in the story of the Acts. From the mention subsequently (A. D. 59) made of him (1 Cor. 9:6; Phil. 4:10) it is clear that Paul had still great respect and sympathy for Barnabas; and well he might, for Barnabas held Paul, his dear friend, in such high esteem, and admired his ability and energy so much that he had first commended Saul (Acts 9:27) to the apostles, and later sought him in Tarsus to aid in the ministry, thus on two occasions finding and saving him for the work of the Lord, besides having spent years of happy labor with him for the Christian cause.

Silas Chosen Paul's Companion. Paul, as a result of his misunderstanding with Barnabas, now chose Silas, or Silvanus, a Hebrew of Latin name, for his companion on his second missionary journey (Acts 15:22-32, 40). Silas was one of the prophets, and a leading member of the Church in Jerusalem, and in all probability a Roman citizen (Acts 16:37). Under the circumstances, Paul's choice of Silas as his missionary colleague was especially fitting, in view of the projected tour through Syria and Celicia, whither they were to go confirming the churches (Acts 15:41) of the Gentiles to which Silas had been already chosen (Acts 15:22, 23). If Silas was a Roman citizen, which is generally conceded, that, also, may have been a fact in his favor, in view of impending perils from the Gentiles as well as from the unbelieving Jews. That the Church in Jerusalem reposed complete confidence in Paul's mission may be inferred from the fact that Silas, who was a leading member of the Church at Jerusalem, accepted Paul's invitation, and that Paul was recommended by the brethren unto the grace of God. This, let it be remembered, notwithstanding the apostle's personal differences (Gal. 2:13) with Barnabas, the trusted Ambassador of the Church (Acts 11:22), and his ecclesiastical disputes with Peter, the chief apostle (Gal. 2:11, 12, 14).

Places Visited in the Second Journey. Silas accompanied Paul on this second journey, not only through Syria and Celicia, but in Lycaonia, Phrygia, Galatia

and down to Troas (Acts 16:1-8). He went with Paul to Macedonia, and shared his experiences at Philippi (Acts 16:12), thence to Thessalonica (now the Saloniki of Greece), and further to Berea, where he remained with Timotheus after St. Paul's departure for Athens (Acts 17:14). It was intended he should join Paul at Athens (Acts 17:15), but owing to the apostle's early departure from that city he joined him instead at Corinth (Acts 18:5). His service there is referred to in 2 Cor. 1-19. Silas is named in the salutation in the two letters sent by Paul from Corinth to the Thessalonians, after which his name disappears from the history.

Paul's journey extended further across the Aegean Sea to Ephesus, Miletus, and thence to Tyre, from whence he went on his short visit to Jerusalem. Thus we have a brief mention of the places visited in the second journey. A good map should be provided the student to show the route taken. Now as to the incidents

Paul and Timothy. Arriving at Derbe and Lystra, overland through Tarsus through a narrow defile in the Tarsus or Bull mountains, Paul chose Timotheus to accompany him to take the place of John Mark, if not of Barnabas. We have already learned who Timothy was. Two incidents relative to his being chosen for the ministry are here worthy of special notice. The first and most important is that he was chosen by inspiration or revelation, and set apart for his mission by the laying on of hands. That he was chosen by prophecy is inferred in 1 Tim. 1:18, where it is intimated that prophetic utterances, perhaps those of Silas, who was a prophet (Acts 15:32), led Paul to him. The local elders laid their hands on him (1 Tim. 4:14), and set him apart formally for the task unto which he was called. Paul himself officiated in the ceremony which thus set "his son" apart for the work (2 Tim. 1:6).

The other incident is the circumcision of Timothy which Paul himself performed (Acts 16:3). After the council in Jerusalem, and what occurred between Paul and Peter (Gal. 2:11-14) at Antioch, this action would seem very inconsistent; but it was done, as stated in the text, "because of the Jews." Timothy was the son of a Greek father and a Jewish mother, and without circumcision he would have little or no influence for good among the Jews; in fact, would not even be permitted to teach in their synagogues. On the other hand, in the matter of Titus (Gal. 2:3; 2 Cor. 8:16, 23), a Greek, Paul was contending for a principle, his circumcision having been pro-

posed as a test case; and if it had been permitted, it would have implied a distrust of the gospel of Christ as a complete power unto salvation, according to his contention.

The missionaries continued their work through the churches delivering the message, or resolutions, of the council at Jerusalem (Acts 15:23-29), as they went, which were received everywhere with lively satisfaction. The churches were strengthened and established in the faith, and increased in numbers daily.

Paul's Call by Vision to Macedonia. After revisiting the churches in Galatia, it was doubtless Paul's plan to push westward along the great Roman highway to Ephesus, the chief city of Asia Minor, and the stepping stone to Greece and Rome, but the Holy Ghost forbade them preach the word in Asia, or the Roman province by that name which had Ephesus for its capital. Having come to Mysia, much farther north, they were again forbidden by the Spirit to go into Bithynia. They then came to Troas, a city on the Aegean coast of Asia Minor, in a district called, in modern times, the Troad, the home of the early Trojans. While here a vision appeared to Paul in the night. A man from Macedonia, a district between the Adriatic and Aegean seas, stood by Paul, and besought him, saying: "Come over into Macedonia and help us." They took this to mean that the Lord had called them to preach the gospel to the Macedonians. Here it was that the gospel turned toward Europe. They then determined to take a straight course to Samothracia, and thence to Neapolis and Philippi, which were on European ground. It was, therefore, in about the spring of 50 A.D. that the gospel through this company was first heard on European soil (Acts 16:6-12). Luke, the author of Acts, is believed to have joined them in Troas, and it will be noticed that the first person plural, "we" now commences in the narrative (Acts 16:10f).

Paul and Silas at Philippi. The company abode certain days in Philippi, and on the Sabbath they went out by a riverside beyond the city, there being no synagogue in the place, where it was customary for the Jews to worship because of the facility for the frequent ablutions which their worship required. Here they sat down and spake unto the women who had gathered there. A riverside in the open, with mostly women for an audience—thus entered the gospel message into Europe (Acts 16:12, 13). To the Church which grew out of this worship, St. Paul afterwards addressed, while Nero's prisoner, the most jubilant of all

his epistles, the occasion of which, liberality, is disclosed in Phil. 4:10-18.

The First European Convert. The first Christian convert in Europe, so far as is known, was a woman whose name was Lydia, a Jewish proselyte, a seller of purple, and a resident of Thyatira, a city of Lydia, located northeast of Ephesus, in Asia Minor. She was a ready listener. Her heart was opened, and she believed and with her household was baptized. She then invited the missionaries to stay at her home which invitation was accepted (Acts 16:14, 15).

A Demon Cast Out. As the missionaries, while in Philippi, daily went to pray, there was a certain damsel who possessed an evil spirit, and who thereby brought her masters much gain. She followed Paul and the others testifying: "These men are the servants of the most high God, which shew unto us the way of salvation." This she did so long that Paul was grieved, and in the name of Jesus Christ, commanded the spirit to come out of her; and it came out the same hour (Acts 16:16-18). This was the first miracle performed in Europe.

Paul and Silas Arrested and Beaten. When the masters of this fortune-telling, ventriloquist, slave-girl saw that the hope of their gains was gone, they arrested Paul and Silas and brought them, followed by the crowd, to the magistrates, and complained of their unlawful, Jewish customs. The magistrates rent off their clothes, and forthwith and without trial, commanded that they be beaten. They received many stripes, were cast into jail, and the jailer, who was charged to keep them safely, thrust them into the inner prison, and made their feet fast in stocks (Acts 16:19-24).

Conversion of the Philippian Jailer. Paul and Silas prayed in prison, and sang praises unto God, and were heard by the prisoners. In answer to their prayers a miracle was performed. The prison was severely shaken by an earthquake. All the doors were flung open, and the bands of all therein were loosened. The prison keeper, upon witnessing the conditions, would have killed himself, for he supposed the prisoners to have fled. But Paul commanded the jailer to do himself no harm, for all the prisoners were there. The jailer called for a light, sprang into the prison, and trembling, fell down before Paul and Silas. He then brought them out and, with faith believing in their power and mission, cried out as did the Jews on the day of Pentecost: "What must I do to be saved?"

This gave Paul his opportunity to preach the gospel. The jailer was asked

to believe on and have faith in the Lord Jesus Christ through whom he and his house should be saved. Then they further preached the gospel, the word of the Lord, unto him, and all that were in his house, explaining the gateway to salvation as it was and is—the first principles of the Gospel—faith in the Lord Jesus Christ, repentance of sin, baptism by immersion for the remission of sins, and the reception of the light of the Holy Ghost by the imposition of hands. That he repented is evidenced by the fact that in the same hour of the night, we are told, he washed their stripes and that he with all his household were baptized. He then set meat before them and rejoiced, believing in God with all his house. Thus by earthquake and miracle were the second converts in Europe brought to a knowledge of the truth (Acts 16:25-34).

The Magistrates Fear. When day dawned the magistrates sent serjeants and commanded the prison keeper to "Let those men go." The jailer told Paul, and advised him to depart in peace. But Paul did not feel that such was the right course. They had beaten them openly, and cast them into prison uncondemned, being Romans. Now, was it right they should cast them out privately? "Nay," said they, "let them come themselves and fetch us out."

The magistrates feared, when they heard the missionaries were Romans, and came personally and brought them out, pleading with them to leave the city. They evidently finally consented.

They left the prison and went to the house of Lydia, where they saw the brethren, comforted them (Acts 14:22) and later departed for Amphipolis and Apollonia, thence to Thessalonica, where there was a Jewish synagogue (Acts 16:35-40; 17:1).

Lesson 29. Second Missionary Journey of St. Paul (Continued)

Reflections on the Work in Philippi. Philippi was an important Roman colony, and was perhaps the dwelling place of Luke, Clement and other leaders (Phil. 4:3). At least Luke stayed in Philippi after he had joined Paul at Troas, and was found there when Paul later revisited the place. (Note that the "we" of the Acts continues from 16:10 to 16:17 and is resumed again at 20:5,6). The church in Philippi, though established in the midst of Pagan opposition which did not cease (Phil. 1:28-30), grew steadily in numbers and power. As Paul and his co-laborers left to further continue their labors, it must have been with satisfactory

feelings of thankfulness to the Lord that they had thus far been able to set the seal of success upon the introduction of the gospel of Christ into Europe.

Much more had doubtless been accomplished than is recorded by Luke. The consecration, zeal and liberality which the Saints showed in bestowing of their substance to the poor among the church of Macedonia, of which the church in Philippi was a leader, is testified to by Paul in his later writings (2 Cor. 8:1-15). In the passage named, Paul has given us a beautiful dissertation on the Christian virtue of giving—bearing one another's burdens—a fundamental doctrine of the Church of Jesus Christ of Latter-day Saints, even as it was of the Church of the former-day Saints (Book of Mormon, Mosiah 18:27-29; Doc. and Cov. 42:30, 31; 119).

Paul refers also to the affectionate relations which the members of the Church in Philippi had to himself (Phil. 1:7, 25; 2:9; 4:1), their steadfastness in the faith (Phil. 1:5, 27; 2:12), and the financial aid which on two different occasions they rendered him (Phil. 4:14-16). Being evidently also properly organized into a branch of the Church with necessary officers, including bishops and deacons (Phil. 1:1), the Saints at Philippi present a beautiful picture of gospel success, and one that must have been most pleasing and satisfactory to the tireless founder, Paul.

Founding the Church at Thessalonica.

Passing through Amphipolis and Apollonia from Philippi, Paul with Silas and Timothy, went westward about one hundred miles to Thessalonica (Acts 17:1) which was an influential center of the class that it seems to have been their object to occupy. The city is the modern Saloniki, on what was anciently called the Thermaic gulf, after an earlier town on the same site called Therme, so known to Herod. Next to Syrian Antioch it was the most important city Paul had so far reached. It was the chief city of commerce and trade of the peninsula of Thrace, and the seat of the Roman administration of Macedonia commanding the whole region lying to the north. It contained also an influential Jewish synagogue. Here Paul successfully reasoned with the people from the scriptures for three Sabbaths, and doubtless longer, preaching Jesus Christ risen from the dead (Acts 17:2, 3). Not only were many turned from idols to serve the true and living God, but from here the gospel was sounded not only in "Macedonia and Achaia, but also in every place your faith to Godward is spread abroad" (1 Thess. 1:6-10). A multitude

believed and consorted with Paul and Silas, some Jews, many devout Greeks, and of the chief women (Acts 13:50; Phil. 4:3) not a few (Acts 17:4).

Paul's experience here was much like that at Pisidian Antioch. He was severely opposed by envious Jews and lewd fellows of the baser sort, though the persecution now took a new form which reminds us of the charge against Jesus before Pilate—disloyalty and sedition. Paul's company are charged with having turned the world upside down, and further are brought before the rulers accused by the rabble of saying, contrary to the decrees of Cæsar: "There is another king, one Jesus" (Acts 17:5-9).

Considerably more information about the work at Thessalonica than is contained in the Acts, is given by Paul himself, in his epistles to the Thessalonians, which, in this connection, should be carefully read by the student. They give not only his teachings which, at this time, related largely to the setting up of the Kingdom of God, but they deal also with the mighty operations of the Spirit and the practical needs of men.

Paul's accusers did not succeed in arresting him, but took Jason, a resident convert, and some of the other brethren before the rulers, binding Jason by security. The nature of the security is not mentioned, though Ramsay ("St. Paul the Traveller," p. 231) thinks it was to prevent Paul, who was the cause of the disturbance, from returning to Thessalonica (Acts 17:9). Apprehending further trouble, however (1 Thess. 2:14-18), the brethren immediately sent Paul and Silas, accompanied by Timothy, by night to Berea, an island town about fifty miles south and west of Thessalonica, on the eastern slope of the Olympus range of mountains, near Mt. Bermius (Acts 17:10).

Paul at Berea. The company arriving at Berea, went immediately to the synagogue of the Jews, who seem here to have been nobler and more tolerant than in Thessalonica, and who received the missionaries with all readiness of mind. They listened with respect to their preaching, and searched the scriptures to see whether their message was true. Many believed, and a church was formed, consisting of honorable women who were Greeks, and men not a few (Acts 17:11, 12).

However, Jews from Thessalonica followed to Berea and stirred up trouble by arousing popular feeling against Paul and his brethren. So strong was this persecution that the danger of Paul's life as a result must have been great; for with his work uncompleted (1 Thess. 2:17, 18;

3:10), he was immediately sent by sea out of the country and escorted all the way to Athens (Acts 17:13-15). We may well agree, therefore, that Paul's anger, later expressed in his epistle, is clearly justified against the bitter persecution of the persistent and vindictive Thessalonian Jews (See 1 Thess. 2:14-16).

Silas and Timotheus, for the time being, continued in Berea.

Paul at Athens.—When Paul arrived at Athens, he dismissed his accompanying friends, and charged them to request Silas and Timothy to come to him from Berea with all speed. While he was waiting for them, his spirit was stirred at the idolatry of Athens, the city of philosophers (Acts 17-16). He was hailed by them as a wandering lecturer upon some curious form of religious speculation, because he preached Jesus and the resurrection. Certain of the Stoics and Epicureans, therefore, regarding him with amused contempt, brought him before either the court of the Areopagus, which was charged with the public teaching of the city, or before a congregation where the court was accustomed to sit. Here he was given a hearing (Acts 17:17-20). He took for his text an inscription he had chanced to see on an altar: "To the Unknown God," and then delivered to those Athenians and strangers, who "spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21), his famous speech "in the midst of Mars Hill" (Acts 17:23-32). The result was disappointing, only one Aeropagite, Dionysius, a woman named Damaris, and a few others being converted (Acts 17:34). Some mocked and others wanted to hear him again; but Paul, in his disappointment, finally moved on to Corinth, where later he appeared before the Corinthians not with "excellency of speech or wisdom," but with a determination to know nothing among them "save Jesus Christ and him crucified" (1 Cor. 2:1, 2). He seems to have been disappointed with his own effort to present the gospel of Christ so that it might appeal to philosophers.

Paul's Speech on Mars' Hill. Paul's courageous effort to preach to the most learned men of his age, nevertheless, is a profound and earnest discourse in which there are great truths, clever argument, and much useful information (Acts 17:23-32). It leads up from the general truth of the spiritual nature of God and his Fatherly relation to men, to the resurrection of the dead and the coming of Jesus Christ to judgment. The student should learn to repeat the discourse, and the class should discuss the leading thoughts:

1. With all of Athens' deities, One they knew not.

2. Paul proclaimed Him as the Creator and Lord of the Universe and all that in it is.

3. Paganism is unworthy the Majesty of the God.

4. God governs the world; all races are, man is subject to God; and God's desire is that man should seek and find Him.

5. God, who is ever near us, desires no absurd worship of idols, but rather man's spiritual fellowship with Him.

6. The times of ignorance formerly permitted are now past; a new revelation has been made. Men are called to repent.

7. The judgment is approaching, when Jesus, raised from the dead, shall be the universal judge.

Lesson 30. Second Missionary Journey of St. Paul (Concluded)

Paul at Corinth. After these experiences at Athens, Paul departed from that city and landed in Corinth. Here he continued a year and six months teaching the word of God (Acts 18:11). Coming to Corinth without definite intention of staying, Paul's ministry among the people in this place, nevertheless, became the most momentous in his whole wonderful career. He was doubtless under the impression, that his call to Macedonia (Acts 16:9, 10) was still operative. He was eager to return to Macedonia and especially to Thessalonica (1 Thess. 2:17, 18), but was prevented by a combination of circumstances which he sums up in the expression, "Satan hindered us."

Corinth, as Paul saw it, was comparatively a new city, having been rebuilt in B. C. 46 by Julius Caesar upon the ruins of the very old city, which the Romans captured, sacked and burned in B. C. 146. In Paul's day it was a city of large commercial importance with a population that included representatives of all classes and races, attracted thither for various reasons to partake in the busy intercourse of trade and traffic characteristic of the Roman world. It was the residence of the procurator of Achaia of which it was the chief city. Its population was mixed and pleasure loving, their races, games, and contests being noted everywhere. Their morals were a byword, and it is well said that "to leave Athens for Corinth was to exchange an intellectual for a sensuous atmosphere." It was the seat of the worship of Aphrodite which goddess retained here, on the Grecian Isthmus, much of the abomin-

able character of the Asian and Phoenician religion from which she sprang—which religion tolerated vice as a part of that goddess' ceremonials. The viciousness of Corinthian morals was proverbial throughout the Roman world. We may therefore well understand how vile was the society out of which the Corinthian congregation arose, and how deep in the mire the converts who relapsed from the teachings of Paul were apt, in case of apostasy, to fall. It is no wonder that Paul wrote as he did in 1 Cor. 5, 6, 7, and in his last epistle, that they should not company with fornicators (1 Cor. 5:9). Also that if the Saints were to cut themselves off altogether from vicious people, "then must ye needs go out of the world" (1 Cor. 5:10).

Arriving in Corinth, Paul obtained lodging and work, because they were tent makers, like as Paul, with the Jews Aquila and his wife Priscilla (Acts 18:2, 3) who later became not only his converts, but his collaborators in the noble gospel work in which he was engaged (Acts 18:18, 26; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:9). These collaborators of Paul had lately come to Corinth from Rome because of an edict of Claudius expelling the Jews from the capital (Acts 18:2).

Fornding of the Chrrch in Corinth. From the home of Aquila, the apostle went forth every Sabbath and reasoned in the synagogue with the Corinthian Jews and Greeks. During the week days he worked to support himself by his trade. Despite many weaknesses and discouragements, he preached in spirit and in power to the people. Jesus and Him crucified (1 Cor. 2:2-4).

At last Silas and Timothy joined him with a favorable report from Thessalonica (1 Thess. 3:6). It was then that Paul's enthusiasm was awakened to greater activity (Acts 18:5).

This activity led to an open rupture with the Jews. He then established himself with Titus Justus, a devout Gentile who abode next to the synagogue. He appears to have become discouraged with the Jews and told them plainly he would have nothing to do with them, but "from henceforth, I will go unto the Gentiles" (Acts 18:6). The ruler of the synagogue, and many of the Corinthians believed and were baptized (Acts 18:8; 1 Cor. 1:14) by him or his companions, most of the believers, however, being from among the Gentiles. The work continued for many months and spread from Corinth to adjacent towns (2 Thess. 1:4; 2 Cor. 1:1; Rom. 16:1).

Paul seems to have labored while here under severe mental struggle, for we read of his fears and struggles, notwith-

standing his spiritual ardor was perhaps here greater than in any other time of his career (1 Cor. 2:3). The vow which he took to preach in simplicity the gospel of Christ (Acts 18:18; 1 Cor. 2:1-5) he maintained, though it seems to have offended both Jew and Greek (1 Cor. 1:23). Notwithstanding he was tempted, no doubt, to make his message more ornamental in style and philosophical in substance, he preached the gospel in simplicity, and relied upon the Spirit to demonstrate its truth to the consciences of men, by all odds the most successful way to teach the doctrines of Christ.

The Lord approved of him, for in a vision of the night (Acts 18:9, 10) he spake to Paul this comforting missionary message: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

Gallio. The progress of the Church under these circumstances was so pronounced that finally the Jews attempted to arrest it by force (Acts 18:12-17; 1 Thess. 2:15, 16). When Gallio, who was a brother of the philosopher Seneca, was made procurator of Achaia, the Jews brought Paul to the judgment seat and accused him of persuading "men to worship God contrary to the law." Paul was about to make reply, but Gallio refused to notice them and answered that if it were a case of wrong or wicked lewdness, he would listen to them, but this was a question of words and names and Jewish law, and in such matters he would be no judge. He then drove them from the judgment seat. Gallio's action well illustrates the attitude of liberality of the Roman government, at this period, to Christianity. It was considered a Jewish sect, and hence, protected. This decision, from such a source, had practically the force of a declaration of Paul's freedom to preach in the province. Under this peculiar protection, really shielded by Judaism, its enemy, the Church of Christ, made its early progress throughout the empire. In this case, the Pagan populace, the Greeks, seeing their designs on Paul thwarted, wreaked their vengeance and let loose their enmity on Sosthenes, who was the chief ruler of the Jewish synagogue. They beat him before the very judgment-seat itself, and that without protest from the judge. In this way the effort of the Jews to arrest and injure Paul, resulted in their own persecution and complete discomfiture. "And Gallio cared for none of those things."

The Epistles to the Thessalonians. Under much strain and trial (1 Cor. 4:15;

2 Cor. 6:13) the great church of Corinth was now founded by Paul. He looked upon it as peculiarly his own, and afterwards, as we learn from his epistles to the Corinthians, its conditions caused him great anxiety. "Around his relations to it," says Purves ("The Apostolic Age," pp. 196-200) "some of the most perplexing problems of his life cluster, and out of it grew some of his most important teachings. Many of his converts were with difficulty separated from their Pagan usages. They were but babes in Christ (1 Cor. 3:1, 2). Diverse elements also existed in the Church, to unite and mould which required all the authority and patience of the apostle."

It should be noted here that while in Corinth Paul composed his first two extant epistles, those to the Thessalonians. The first was written about A. D. 54. It confirms young disciples in the foundation truths of the gospel, exhorts them to go on to greater good works in holiness, and pronounces comfort to them concerning those who have fallen asleep in Christ, whose second coming is made prominent throughout. The fifth chapter is particularly rich in the practical ethics of a model Christian life (repeat 1 Thess. 5:8-23), such as the Latter-day Saints are enjoined to lead; and in doctrines that have been reiterated to them in the restored gospel of Jesus Christ.

The second epistle was evidently written soon after the first. In this, the apostasy, the gathering, the second advent of Christ, and the judgment, are the leading doctrinal topics. It corrects the error which some then entertained that "the day of the Lord is now at hand," i. e., the day of final judgment, and that therefore the return of Christ then might be expected at any moment (2 Thess. 2:1-5). Paul points out that before that day should dawn, there must come an apostasy, a falling away, before the public return of Jesus to gather his people into one, and to pass judgment on the wicked (Compare Matt. 24:4-14, 10, 12, 23, 24; 13:25; Luke 8:13; 18:8; 1 Tim. 1:6-10; 4:1-3; 6:3-5; 2 Tim. 1:15; 3:1-8; 1 John 2:18-27; 2 Peter 3:3; Rev. 2, 3, 13, 17, 18; see also Doc. and Cov. Sec. 29:2, 7; 17; 33:6; 38:31; 39:20-22). The early Christians were thus taught by Paul to look for foes and conflicts without and within.

Paul in Ephesus. Having remained yet a good while in Corinth after these things, Paul took leave of the brethren; and taking Aquila and Priscilla with him came to Ephesus where he entered into the synagogue and reasoned with the Jews. The Saints there desired him to make his short stay here longer, but he would not consent, being determined to

go to the feast at Jerusalem. Promising that he would soon return, if it were the will of God, he sailed from Ephesus, landed at Caesarea, saluted the Church, then went down to Syrian Antioch (Acts 18:18-22) after a probable absence of about two years and a half. He only waited a few months, and then he set out upon another campaign generally known as his third missionary journey.

Fourth Year—Jesus the Christ

LESSONS FOR OCTOBER

[By James E. Talmage]

Lesson 37. Part of Chapter 33

(For First Sunday in October)

1. Give an account of the preparations made for the last supper at which the Lord ate with the Twelve. What were the causes of the deep sorrow which the Lord experienced at this supper? Show the significance of this supper as the paschal or Passover meal, such as was provided for in the Mosaic law.

2. Relate the account of the Lord washing the feet of the apostles. What special significance do you find in that administration?

3. Give the scriptural account of the establishment of the Sacrament of the Lord's Supper.

Note. It is important to keep in mind the distinction between the Passover supper, and the institution of the sacrament of bread and wine, which latter has since come to be known as the Sacrament of the Lord's Supper.

4. Summarize the Lord's discourse following the departure of Judas Iscariot, observing particularly the following points: The inquiry or request by, and the Lord's reply to, each of the following: Peter, Thomas, Philip, Judas Thaddeus. The Lord's impressive reiteration of the relationship existing between Himself and the Eternal Father. The promise that the Comforter, Spirit of Truth, or Holy Ghost, should come to them. The fact of graded conditions in the hereafter. The significance of the Lord likening Himself to the True Vine.

5. Summarize and reverently discuss the Lord's High-Priestly Prayer.

Lesson 38. Parts of Chapters 33 and 34

(For Second Sunday in October)

1. Give an account of the Lord's agonizing experience in Gethsemane Garden. Cite modern revelation proving that His

sufferings were real, and in part physical.

2. Give the circumstances of the betrayal and arrest of Jesus Christ.

3. Discuss the prominent incidents of the Jewish trial of Jesus Christ. Specify the several points of procedure that were illegal under Jewish law. What was the Sanhedrin? Of what specific offense did the Sanhedrists unrighteously convict the Lord?

4. Consider the matter of Peter's denial of his Lord. The man's bold promise before the arrest. His weakness, culminating in his specific denial that he even knew the Lord Jesus. His remorse, and subsequent proof of sincere repentance.

Lesson 39. Part of Chapter 34

(For Third Sunday in October)

1. Give the account of the Lord's first arraignment before Pilate, emphasizing the following points: Inability of the Jewish authorities to inflict the penalty for the offense of which they had unrighteously declared the Lord to be guilty. The charge specified by the Jews in their accusation to Pilate. (Contrast this with the charge on which they had illegally tried the Lord and pronounced Him guilty.) The questions and answers that passed between Pilate and Christ. Pilate's declaration that he found no guilt in Christ.

2. Discuss the arraignment of the Lord before Herod. Which of the Herods was this? State the motives that had prompted Pilate to send the Prisoner to Herod.

3. Consider the second appearance of Christ before Pilate. The procurator's reaffirmation that Christ had not been found guilty. The evil activity of the chief priests and elders in stirring up the people to demand the release of Barabbas and the crucifixion of Christ. The scourging and other indignities and tortures to which the Lord was subjected by the Roman soldiery. Pilate's renewed efforts to release Jesus. The sentence of crucifixion.

4. Summarize what is known of Judas Iscariot.

Lesson 40. Chapter 35

(For Fourth Sunday in October)

1. Discuss the topic "On the way to Calvary."

2. Give an account of the crucifixion, with attention to the following points: The popular conception of ignominy associated with death on the cross. The physical cause of the intense and lingering agony of crucifixion. The Lord's supplication in behalf of those who executed the sentence upon Him. The inscription affixed to the cross and the significance thereof. Each of the several utterances made by the Lord while He hung upon the cross. The voluntary *decease* (see Note 6, p. 377, in third edition of text book).

3. Cite the incidents of record as having occurred between the Lord's death and burial.

4. Give an account of the burial of the Lord's body. And of the placing of a guard at the tomb.

Lesson 41. Chapter 36

(For Fifth Sunday in October)

1. Demonstrate from scripture that Jesus Christ, when he was a disembodied Spirit, and therefore while His body lay in the rock-hewn tomb of Joseph of Arimathea, ministered among the dead.

2. Cite and explain the doctrine explained by Alma as to the state of man between death and resurrection.

3. Prove that missionary labor among the dead is an essential element of the Gospel of Jesus Christ. How else could the Lord's doctrine as expounded to Nicodemus be verified? (See text book, pp. 158, 170.)

4. Show that Jesus Christ, who, while a Man among men during His mortal existence, was a pre-eminent Spirit among disembodied spirits during the interval between His death on the cross, and His resurrection.

5. Demonstrate that the current ordinances administered in modern temples in behalf of the dead are directly related to the work of salvation for the dead as inaugurated by Jesus Christ during His disembodied state.

6. Consider, with reverent attention to detail, the significance of the Lord's ministry among the dead while He was literally *dead* as we now understand the term *dead*. (Study carefully the notes following Chapter 36 in the text book.)

The test of our faith, the highest standard of civilization, is the readiness to sacrifice for others.—Lloyd George.

Second Intermediate Department

Horace H. Cummings, Harold G. Reynolds; J. Leo Fairbanks, and Adam S. Bennion

Second Year—The Book of Mormon

LESSONS FOR OCTOBER

(Arranged by Elder Harold G. Reynolds)

First Sunday

Uniform Fast Day Lesson (See Superintendents' Department.)

Second Sunday

Lesson 31

Pupils' text: "Story of the Book of Mormon," chapter 40.

Teachers' text: III Nephi, chapters 1 to 6, and "Story of the Book of Mormon," chapters 40, 72, 73.

1. The believers persecuted.
2. Nephi's prayer.
3. The sign.
4. Righteousness prevails.
5. Satan gain tempts the people.
6. The Gadiantons cause much suffering among the Nephites.
7. Giddianhi's letter.
8. Lachoneus sends proclamation.
9. Gidgiddoni chosen captain.
10. Gathering of the Nephites.
11. Gadiantons come against the Nephites.
12. Nephites victorious.
13. Righteousness overcomes wickedness.
14. Peace and prosperity again enjoyed by the Nephites.

Review the words of Samuel and their effect upon the people.

Lesson setting: Draw attention to the condition of the people during the short space of time which elapsed between Samuel's prophecies and the fulfillment of one part—the sign of Christ's birth.

The most part of the people were in doubt concerning the coming of the signs. The Saints, however, were strong in their belief, and each sign or wonder that appeared, or miracle performed, increased their faith accordingly, and they steadfastly looked for the event which had been prophesied. For this belief they were persecuted by the unbelievers. Who do you think were the happier during those five years? What did Jesus say about those who are persecuted for His sake? (Matthew 5:10, 11, 12).

Suggestions and supplemental material: Topic 1. Read I Nephi 10:4 in the class. It is now 600 years since Lehi left Jerusalem, according to Nephite count,

This was the time looked forward to by all the Nephites as that at which great events were to take place among them as well as among those who dwelt at Jerusalem. Nephi, the son of Helaman, left the people in the same manner as the great and good Alma. George Reynolds speaks thus of Nephi: "His character is one that stands pre-eminent in his age; he was of a verity a friend of God, who so acknowledged him, blessed him with as high and glorious privileges as are ever conferred on man, made peculiar and special covenants with him, and gave him revelation daily. His whole history gives evidence of his faith, patience, courage, integrity, humility and zeal. In his long life he saw much sorrow, but God took him to Himself at last."

Nephi, the son of Nephi, was evidently the leader of the people. What is meant by saying he "cried mightily to his God?" Imagine the joy that would fill his soul at the answer he received.

Contrast the feelings of the believers and those of the unbelievers at the appearance of the sign. The sign was evidently given all over this land, and all who dwelt on this continent were witnesses of it. During the five years the prophecy had, without doubt, been made known to all the people. Briefly relate the events that took place in Palestine at the time of Christ's birth—the announcement to the shepherds—the wise men guided by the star, etc.

Mention some things in the law of Moses not yet fulfilled.

It seems that only two years passed away in peace after the sign was given—the 92nd and the 93rd. Of what did the great wickedness of the Gadiantons consist? Those who are willing to be led by Satan are easily blinded to the truth, for the truth gives them no pleasure. It is hard to believe that the people upon this continent could so soon forget such a remarkable sign as had been given. The conversion of a great many had, perhaps, been more through fear than real faith, therefore, when the fear and the wonder passed, their hearts again became hard.

The Nephites had once before changed their reckoning of time—from the change in their government. Their historians, however, also kept account of the time since Lehi left Jerusalem.

The two great divisions of people were now Nephites and Gadiantons. The more wicked among both Nephites and Lamanites had joined the robber band

and took part in their secret acts of robbing and murder, and now it became necessary that the more righteous among both people should combine for protection. Note the blessing of the Lord upon the Lamanites. What brought the dark skin upon the Lamanites? How long had it continued? (See II Nephi 5:20-23.) What brought about the blessing?

On whose strength did Giddianhi rely? Discuss the proposition he made in his epistle. Had the Nephites accepted his terms what would have been their condition? Would they not have been enslaved spiritually, which slavery is the worst of all. Giddianhi speaks of their secret works being good. He evidently had in mind the protection they gave each other in wicked deeds, and that those who committed murder and who robbed could not be brought to justice. The prophets of the Nephites had continually warned the people against these secret works. (See II Nephi 26:22,23; 27:27; Alma 37:27-32; Helaman 6:21-30.)

"We can scarcely understand how terrible must have been the misery endured by the nation at this time, to cause the conception and execution of such a measure,"—referring to gathering of people. Lachoneus evidently knew that unless the people repented they could not have the help of the Lord, and that without His help they could not overcome their powerful enemy.

In what ways might we compare Giddidoni with Moroni? It seems that Lachoneus and Giddidoni shared honors in the government of the Nephites. How did Giddidoni show wisdom in not going against the enemy?

"Explain to the class the country in North and South America, occupied by the people (see map), and describe the nature of the country to be traversed by those going from Mexico on the north and Ecuador on the south, to the gathering place at the beginning of the Isthmus of Panama. Bear in mind that the land Bountiful covered the rich plains about the gulf of Darien. The region is now mostly covered with a dense forest, but in the days of the Nephites must have been 'cleared' land. The climate there is modified considerably by the northeast trade winds, so that it is not excessively hot. The temperature is about 80 degrees, and is the same all the year round. The soil is very rich, and it is possible to grow four crops of corn on the same ground in the year. Sugar cane, bananas, sweet potatoes, and like products once planted, continue to grow and yield until they run wild. In the districts bordering the mountains which

were infested by the robbers, it would be but natural for the people to fortify against them, or prepare places of refuge in case of attack. That such was the case is proven by the fact that all through that region ruins of old stone forts are still to be found. The writer has visited several of them." (Joel Ricks.) Point out the wisdom of the Nephites in selecting the land Bountiful as a gathering place. The following is from the "Dictionary of the Book of Mormon": "Can we picture to ourselves the scenes that must have occurred as the people of two continents converged into one gathering place? From the shores of the great lakes in the north, from the stormy Atlantic seaboard, from the coast where the mild Pacific ebbs and flows, from the region of the southern Andes, the migrating hosts flowed together to Zarahemla and Bountiful, the lands selected as the temporary gathering place. They came with their flocks and herds, their grain and provisions, leaving nothing that would sustain the robber bands while they continued to wage their unhallowed war. (17 A. C.) * * * It was not until the next year that all the people had assembled together, for it proved a slow and tedious work to bring millions of people, many thousands of miles, with all their movable substance, and with a supply of seven years' provisions." Note means of travel. The Nephites showed by this mighty move their faith in the Lord, as well as in their leaders. Why were they "sorrowful" because of their enemy?

The robbers were evidently not inclined to live by industry, and the deserted cities were of no use to them. They had been accustomed to steal all they needed from the Nephites.

Recall instances where the Lord has given strength in battle. Mention some or the ways in which the soldiers might be strengthened. How did the Nephites at this time obtain such power?

Why were the Nephites anxious to prevent the robbers from going into the land northward? Inasmuch as the greatest battle had been fought, so, too, might this be considered the greatest victory. Not one of the enemy was left at large; this had never occurred before in their battles. The Nephites showed true humility in so sincerely giving praise to the source of their strength. How could each one bring to pass what they prayed for? (verse 30.)

The Nephites were now free from a most dangerous enemy, for not only did the Gadianton steal their substance, but they had been continually enticing away the young people who would join them (See III Nephi 1:27-30), and thus were

a constant source of trouble. A greater menace, however, had the Nephites overcome even than the robbers, for they had forsaken the sins that were surely leading them to destruction. The Lord again became their stay and their protection.

Third Sunday

Lesson 32

Pupils' text: "Story of the Book of Mormon," chapter 41.

Teachers' text: III Nephi 6-9; "Story of the Book of Mormon," chapter 41.

1. Satan leads away the hearts of the people.

2. Warned by prophets.

3. Prophets put to death.

4. People divide into tribes.

5. Jacob made king of his followers.

6. Nephi's ministry.

7. Miracles among the believers.

8. The time fulfilled—the great storm.

9. Destruction of cities.

10. Darkness for three days.

Review: How did the Lord bless the Nephites in their wars with the Gadian-tons? How were they further blessed after the war? What brought about these great blessings?

Suggestions and supplementary work: Compare the description given in verses 8 to 12 with conditions prevailing at the present time. How could inequality so affect the church? The 18th verse shows plainly wherein lay the sin of the Nephites. Point out the greater responsibility of those who know the will of the Lord and do not do it. Read Matthew 7:24-29.

Again we see the mercy of the Lord in sending His servants to warn the wicked, so that they might have an opportunity to repent. Recall other instances of this kind (See I Nephi 1:18-20; Mosiah 11:20-25; Alma 8:14-17; also instances from Old Testament.) We get the idea from the text that the younger Lachoneus was a righteous man and would have spared the prophets if they had been brought before him, which the wicked judges knew; therefore, they combined secretly in order to carry out their purposes, and succeeded at last in slaying the governor of the land.

Explain what a tribal government is. The manner of a government among the Indians at the time of the discovery of America might be an example. Show the benefits of good government and the necessity of a strict observance of law by the citizens in order to preserve it. Point out how the secret orders ever aimed to pervert justice and set law

aside, while the righteous were striving to preserve order and administer justice.

Jacob and his followers built a city named Jacobugath (See III Nephi 9:9). "We can well imagine the condition of society composed of such elements: it must have been a head-center for everything abominable, and turbulent. Jacob, however, flattered himself that dissenters from the tribes would flock to his standard and soon make him powerful enough to extend his authority over the whole land. In this he was disappointed, for in the horrors of the upheavals of nature that came with the death of the Savior, Jacobugath and its people disappeared forever" ("Dictionary of the Book of Mormon").

This is the same Nephi who prayed with such faith to the Lord on the day before the sign of Christ's birth. Recall the incident. For thirty years we have no direct statement of his ministry, but we suppose he was doing all in his power to keep faith in the hearts of the people, and certainly must have attained to mighty faith himself, being daily ministered to by angels, and having power even to raise the dead.

Let us note that at this time Jesus was performing his earthly mission on the eastern continent, and that the time was drawing near when He should offer His life for the sins of the world. It was nearly thirty-three years since the sign of His birth was given. Mention some of the events taking place at the same time in Palestine. What did Jesus say to the Jews about having other sheep? (John 10-16.) Nephi could at least rejoice in the re-establishment of the Church among the righteous. To them was fulfilled the saving of the Savior in regard to signs following those who believed. There were now a few prepared through righteousness to receive the Savior when He should visit them.

Suggestions and supplementary work: Briefly mention events taking place in Jerusalem at this time. The people on this continent perhaps expected the three days of darkness to come in the same manner as the three days of light came. The great storm that so suddenly burst upon them might be regarded by them as merely a natural event until its terrible accompaniments filled them with such fear. Locate on map the places mentioned in the text as being destroyed. "Destruction of Zarahemla," which vividly portrays some of the scenes which might have taken place in that great city and many others.

Information may be obtained of like events by reading of some of the great earthquakes of modern times. Recall the

sinking of Port Royal, the earthquake at Jamaica, and that at San Francisco. Darkness and violent storms usually accompany earthquakes. Such events are always occasions of great terror. There was only one way in which these terrible judgments which came to the Nephites might have been stayed. What was it?

Fourth Sunday

Lesson 33

Pupil's text: "Story of the Book of Mormon," chapter 42.

Teachers' text: III Nephi chapters 9 and 10, "Story of the Book of Mormon," chapter 42.

1. A voice from heaven (III Nephi 9:1-3).

2. The extent of the destruction (III Nephi 9:4-12).

3. Jesus calls all to repentance (III Nephi 9:13-22).

4. Effect of Jesus' words (III Nephi 10:1-2).

5. Jesus ready to shelter those who come to Him (III Nephi 10:3-7).

6. The darkness dispelled (III Nephi 10:9-11).

7. The righteous rejoice (III Nephi 10:12-19).

Suggestions and supplementary material: The voice heard by the distressed inhabitants of this land in the midst of the terrible noises that were taking place evidently had power to reach them above all the tumult. Jesus bears testimony of the pleasures of Satan in the downfall of those who follow him.

Note that sixteen great cities are mentioned by the Savior as having been destroyed. Locate them as far as possible, and recall what we have learned of their history, etc. The "Dictionary of the Book of Mormon" gives a brief account of each. These were evidently the principal cities of both continents, and centers of great wickedness. The inhabitants had cast out the righteous and slain the prophets who sought to warn them. Relate story found in Genesis 18:20-23 to show the power that the righteous have in the sparing of a city.

Note these points: The invitation of Jesus to come to Him—fulfillment of the law of Moses—why there was no more need to offer sacrifice and burnt offerings—what is meant by the offering of "a broken heart and contrite spirit?"

Evidently those who were spared were scattered all over North and South America, yet the message of the Savior was heard by all alike.

Discuss the meaning of verses 4 to 7. Compare with what Jesus said in His

lament over Jerusalem (Matthew 23:37).

The three days of darkness upon this continent evidently continued from the time that Jesus died upon the cross at Calvary until His resurrection from the tomb. Then His voice was heard by the righteous inhabitants of this continent and the darkness which had been so appalling was dispelled. With the light mourning was turned to joy and thanksgiving. They indeed might have exclaimed, "Oh, how bright the morning seems, brighter from so dark a night!" It was certainly the dawning of a happy time for them, the dawning of righteousness and peace, such as had never been known.

Refer to the prophecies of the great events which had just taken place, to show their fulfillment. (See I Nephi 12:4, 5; 19:10-12; Helaman 14:20-27). Impress the thought that those who persecute and reject the prophets cannot expect to escape the punishment of the Lord, who in mercy sends these messengers to warn the wicked and if possible to turn them from their sins.

Fifth Sunday

Lesson 34

Pupils' text: "Story of the Book of Mormon," chapter 43.

Teacher's text: III Nephi, chapters 11 to 14, and "Story of the Book of Mormon," chapter 43.

Lesson Statement (assigned to pupils):

1. A voice from heaven (III Nephi 11:1-4).

2. The Father's testimony of Christ (III Nephi 11:5-7).

3. Jesus appears (III Nephi 11:8-12).

4. The multitude feel prints of wounds (III Nephi 11:13-17).

5. Nephi called (III Nephi 11:18-21).

6. Instructions on baptism (III Nephi 11:22-27).

7. The Beatitudes (III Nephi 12:3-12).

8. Alms-giving, prayer and fasting (III Nephi 13:1-18).

9. Treasures in heaven (III Nephi 13:19-21).

10. The servants of the Lord to trust in Him (III Nephi 13:25-34).

11. Hearing and doing (III Nephi 14:24-27).

Also have each of the following sayings of Jesus memorized by a pupil: III Nephi 12:15, 16; 12:44, 45; 12:48; 14:7; 14:12, 13, 14, 21.

Setting: The land Bountiful. Locate on map. Try to imagine changes which had taken place in the earth's surface—the chasms caused by the earthquakes—how the surrounding forests and fields

would appear after the dreadful storms, etc. In Bountiful, the temple was spared, while no doubt many other buildings were destroyed.

Suggestions and Supplementary Material: It was after His ascension into heaven that Jesus manifested Himself to the people upon this continent, so it was more than forty days after the sign had been given of His death. It seems that quite a multitude had in that time gathered together in the land Bountiful, who had no doubt come from the surrounding places. All the people were not there, however, when Christ made His first appearance.

The voice they heard was a strange one, and the words uttered were so new to their ears that it took some time for them to comprehend the meaning and to realize that they were really to see Jesus. Compare with introduction of Jesus at the time He was baptized by John in Jordan, and at the time of His appearance to Joseph Smith.

Note the description given of the appearance of Jesus. He stood as a man in their midst, but the manner of His coming made them feel He was a heavenly being. It was only when He told them who He was that the great truth dawned upon them. They knew now that they witnessed the fulfillment of the prophecies concerning Him. Jesus refers to the "bitter cup." Read John 18:11 for explanation. When the realization came to the people that their Lord and their Redeemer was with them, the desire to worship Him filled their hearts, and they therefore bowed themselves before Him.

Recall the events of the crucifixion, showing the cause of the wounds in the hands and feet and side of Jesus. Make as impressive as possible the picture of the multitude going forth one by one to touch Jesus, and thus to become witnesses of His resurrection. Imagine their feelings in doing this. No wonder the glad cry of Hosanna arose with one accord. Have the pupils repeat, "Hosanna, blessed be the name of the Most High God," while trying to imagine the great joy of the Nephites in knowing that Jesus was in their midst.

Some events of Nephi's faithfulness might be recalled. He now received recognition of the Master whose will he had done in the midst of sore persecution. Jesus called him to still continue his labors as leader among the people, and renewed upon him the authority to baptize in His name.

Note the mode of baptism which Jesus gave, the words, etc. Compare with the form of baptism in our own Church, and with the form used by other Christian

sects. Make the necessity of proper authority clear to the minds of the students.

(The teacher should make a careful study of verses 28 to 41, and impress the principal points in them upon the class).

Read and consider the Beatitudes with the pupils.

Fourth Year—Old Testament

LESSONS FOR OCTOBER

(Prepared by J. Leo Fairbanks)

Lesson 72. Books of the Old Testament

Aim: To let pupils know how we came to have the Bible and what it stands for.

Ask the pupils if they ever wondered why we refer to the Bible so much, why it seems to be so important in the world, and why so many people refer to it, and talk about it.

Topic a. The Bible has a wonderful history, and was a long period in making. It is read more than any other book in the world, because it has the best stories. It is the greatest piece of literature and has more helpful inspiration than any other book. People read it for history, for literature, for poetry, for consolation, for hope and for a knowledge of God's dealings with His people. As young Latter-day Saints, believing that the Lord has an interest in His children, that He has again revealed His Gospel to prophets in the latter day, that we must bear this message to the world, it is especially important that we know as much as possible about the Bible. The Christian world accepts it as the word of God and it foretells the work of the latter-days which you and I must help accomplish.

The Bible is known as the "Holy Scriptures," "The Sacred Books," "The Law and the Covenant," "The Testament" (Old and New), etc. During the last two years we have studied the story of God's dealings with the Hebrews. You have learned that Israel was chosen to keep a knowledge of the Almighty God among the people of the earth. You know that Israel had to be a little different to other people in order to accomplish this. There was a natural desire to imitate others. Prophets were sent to warn the people and remind them of their mission. While all this was going on, history was being made. People were growing in numbers and wealth. Just the same as the United States is growing today. Israel traded with other people. In that day men and women were like they are today. They wanted to extend their influence and if

they thought others were trying to get the advantage, they would defend themselves by fighting. The nations of the world are doing it today. Don't you think the great war now raging will go down in history as a great event? So did the little wars in Palestine three thousand years ago. When great victories came they were celebrated with feasts and holidays, like our Fourth of July. Records of these wars and festivals were kept in the temple which was the most secure place. Only a few people could read or write, so records were kept by men of special training. These records accumulated and were treasured by the Priests. No name was given them until Daniel called them the Books. That name has continued with this collection. In our day they are gathered into one volume, and we call it "The Book" or "Bible," which means, "The Book." The Holy Bible means "The Holy Book," or "The Sacred Scriptures," or "The Old and New Testament" or "The Law and the Prophets," or "The Covenant," etc.

Lack of space prevents finishing the story. The following notes and the "Helps" found in teacher's Bibles will be of service in continuing this method throughout the lesson.

b. Ancient writings on parchment or papyrus. Rolled like a wall map on two sticks. Hebrews read from right to left.

c. Original writings have disappeared. Written so long ago. Copies were made. Scribes had to be exact or their manuscripts were rejected. Thus we know our copies are quite genuine.

d. Keeping records. All people do it. Indians, Egyptians, Greeks, Babylonians. We do it today. Reasons for doing it. In 1868 a black stone called Moabite Stone with inscriptions was found east of Jordan. Dates from 860 B. C. Was written in Hebrew, same language as most of the Old Testament. (See "Bible Dictionary.") Jewish records collected by Ezra. Read in synagogues.

f. Monarchs came in contact with Jews and learned to respect Jehovah. Jewish religion the purest of all ancient religions.

g. Value of records of Israel's history and dangers threatening their destruction.

1. Nebuchadnezzar's conquest.
2. Decree of Antiochus of Syria.
3. Destruction of Jerusalem under Titus—A. D. 70.

h. Remarkable preservation of the Bible.

1. In the temple at Jerusalem.
2. Kept by Ezekiel in Babylon.
3. Collections made by Ezra and placed in all synagogues.

4. Ptolemy of Egypt, who favored the Jews, had seventy learned men translate the Bible into Greek at Alexandria, his Grecian capital of Egypt. This is known as the Septuagint translation.

5. Men making it their business to destroy the Bible have utterly failed. In our day atheists attempt it, but fail.

Lesson 73. Books of the Old Testament (Continued)

Topic i. Not all of Jewish literature contained in the Bible. There are twenty-four books mentioned in scripture that we have no trace of. There must be others.

j. Authorship. Only those directed by inspiration were accepted. God directed His servants and endowed them with His Holy Spirit. Hence the books are called Sacred Scripture. (Read and memorize II Peter 1:21.)

k. Contains, according to Jewish arrangement:

1. The Law: (Pentateuch, the five books of Moses all forming a connected history. Jews named books from the first word with which they began. The Greeks named them from the contents, e. g., Genesis in Jewish scripture=In the beginning. Genesis in Greek translation=Genesis, or "Production.")
2. The Prophets—Joshua, Judges, I and II Samuel, I and II Kings. Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. These were written by men belonging to the prophetic college, or order of prophets. Amos is an exception. All were called by God through revelation or special commission. All were divinely inspired or entrusted with God's word to His people. The prophets, while recording all that occurred, did more than write history. They showed great changes in the condition of the people and pointed to the great event of the coming of the Messiah who was to be the Redeemer. All the poetry is prophetic of the change in the moral qualities and fate of mankind. The prophets were poets, historians, preachers of patriotism which means for God as well as for their country. They were preachers of morality and righteousness. They had divine authority. They were teachers, and wielded a political influence to keep a balance in the power of the state. Above all they were proph-

ets revealing God's mind and will to His people, warning them of their sins, and reminding them of the redemption of mankind, and of their duty as His chosen people.

3. Historical: All the other books of Scripture.
1. Our modern division is for convenience.
 1. Pentateuch.
 2. Historical.
 3. Prophetical.
 4. Poetical.
 5. Apocryphal.

Lesson 74. Review Old Testament Heroes.

Review.—Pupils should have Bible in hand. What heroes did we read about in the Pentateuch? Where will you find the story of Jacob? Joseph? Joshua? Eli

and Samuel? Saul? Is the story of Ruth among the prophets? In which class is the story of Job? Why is the story of Esther, in the Bible, placed before the book of Daniel, when she lived many years after his time?

Notice that by holding two fingers between the leaves of the Old Testament you can understand the whole division. All that come before Esther tell the complete story of Israel and give the law; all that come after Ecclesiastes are the individual prophets' writings; all between and including Esther and Ecclesiastes are the poems and literary productions.

Review the lives of other Bible heroes and find where they are recorded. Make your review as complete as the time will permit.

All that we have studied in this course leads up to Him whose birth we celebrate this Christmas. Why is it such an important event?

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

Second Year—Old Testament Stories

(Prepared by John W. Walker)

First Sunday

(See Uniform Lesson in Superintendents' Department.)

Lesson 28. Vashti and Esther

(For Second Sunday in October)

Will you young people who are members of the First Intermediate Department take a firm stand for the right as you grow in years? It may require some sacrifices even to the giving up of one's life or the severing of friendship's warm links or the making of a home in a strange country. But sacrifice brings forth its blessings.

Our story deals with Queen Vashti and Queen Esther, both of whom proved true to womanhood in the trials they were compelled to face. They lived about five hundred years before Christ, during the reign of King Ahasuerus who ruled over one hundred and twenty-seven provinces—a Persian kingdom of great magnitude.

The king was a weak character and

very easily led by others; as a result much trouble came to him and his people.

In the third year of his reign he made a great feast to his princes and his servants. He showed them the riches of his kingdom for many days, the feast itself lasting for seven days. In the palace where it was held there were beautiful hangings of white, green and blue, fastened with linen and purple cords to silver rings and marble pillars. They drank royal wine from vessels of gold. Queen Vashti also gave a feast.

On the seventh day of the feast he commanded his chamberlains to bring in Queen Vashti with the royal crown that he might show the princes her beauty. It was a solemn custom among the Persians that the women should not expose their faces to the view of the men and Vashti, knowing that the king and his princes were drunken with wine, refused to go. A choice between the duty of a queen to obey her king and the duties of true womanhood was forced upon her. She chose the latter. The king and princes decided that she had not only insulted the king but the princes also. A decree went forth that she should be banished from the palace, her queenship be given to another and the women of the kingdom be made to show honor to their husbands.

Many of the maidens of the kingdom were then brought before the king so that he might choose another queen. The lot fell to Esther, a young Jewish maiden, although the king did not know her nationality. Her father and mother being dead she lived with her uncle, named Mordecai, who held some such position as gatekeeper. While sitting at the gate he overheard a plot on the part of two chamberlains to kill the king. He reported this to the queen.

Shortly after this a man named Haman was advanced to stand at the head of all the princes. All were to bow to Haman. But Mordecai refused to do so. This angered Haman and he succeeded in having a decree sent forth that all the Jews should be killed. Queen Esther learned of the decree and also remembered that no one was permitted to go into the inner court of the palace without being called. If one did this and the king refused to hold out his scepter to him he was to be put to death. Esther reminded them that she had not been sent for for thirty days. She finally decided to go in to the king saying, "If I perish, I perish." She had asked Mordecai to have all the Jews fast three days and nights and she and her maidens did the same.

She then put on her royal apparel and approaching the king the royal scepter was extended to her and she touched it. The king asked her what her request was and stated that it should be granted even to the giving of half of his kingdom.

She asked him and Haman to come to a feast that she would prepare for them. Instead of telling them her further wish she asked them to another feast the next day. Haman was delighted and told his wife and friends of the great favor shown him. But the presence of Mordecai at the gate annoyed him and on the advice of his wife had a gallows erected that he might be hung.

That night the king could not sleep but had the records of the kingdom read to him. Mordecai's act in saving the king's life was read and the king asked in what way he had been rewarded. Nothing had been done. Haman was called in and was asked what ought to be done unto the man whom the king delighteth to honor.

Haman's answer was, "Let the royal apparel be brought, which the king wear-eth and his horse and royal crown also so that the person might be properly arrayed and mounted, and then taken through the streets by one of the princes." Haman was instructed to see that Mordecai was prepared after this order. He was the man that the king desired to honor, not Haman.

Haman was executed on the gallows prepared for Mordecai, because of his treachery towards the Jews of the kingdom.

Lesson 29. Jeremiah

(For Third Sunday in October)

Do you know that the Lord never undertakes any great work among the people of the earth unless he sends a message to them first through his prophets? That is the work of the prophet—to explain the will of the Lord to the people.

Jeremiah was one of those favored of God, and boldly carried the Lord's message to those living in Jerusalem, because the Jews there had become very wicked. He started out on this work when very young. His home was in a small town near Jerusalem. He not only told them of their sins but also prophesied what would befall them if they did not repent. He followed this work for many years, finally telling them that their city would be taken by the Babylonians, and destroyed with fire. Hatred sprang up in their hearts for him and they had him put in prison for years. At one time they had him thrown into a deep, dark cellar with mud in it in which he and others sank to their shoulders. He, however, continued to prophesy.

Finally, King Zedekiah had him taken out and asked if he had any other message from the Lord for him. Jeremiah's words were the same as before. In a short time after that the armies from Babylon took the city, capturing the king, killed his sons before his eyes, then put out the king's eyes. He was taken to Babylon and kept in prison until he died. Many of the people were killed and others taken prisoners so that they might act as servants.

Jeremiah was left free to go where he chose. Those who were left in Jerusalem finally rebelled and fled to Egypt, taking Jeremiah with them. Nothing more is recorded regarding his future life, nor is an account of his death given.

There were other prophets preaching repentance to these people, among them being Lehi of Book of Mormon history. He left Jerusalem before the time of its destruction.

Lesson 30. Jonah

(For Fourth Sunday in October)

You will discover the same truth in this lesson that you did in the account of Jeremiah's life. The Lord always calls upon His prophet to warn His

people before He sends upon them his judgments.

Perhaps the greatest of all lessons for a man or a child to learn is the lesson of obedience. There would be very little accomplished in this life without it. Even those who dwell in heaven, our Savior Himself, have learned this lesson and follow this law.

The birds, the animals, the planets in the heavens, the earth on which we live, all yield to the law of obedience, or destruction must surely follow.

One of the characters of Bible history who was taught obedience in a very severe manner was Jonah, a prophet who lived a short time after Elisha mentioned in a previous lesson.

The Lord had commanded him to go and warn the people of the great city Nineveh, that they must repent of their sins, or both they and their city should be destroyed. He tried to evade this command and going to the town of Joppa on the seashore paid his fare on a vessel bound for Tarshish. He very soon learned, however, that he could not disobey the Lord without it bringing trouble.

A storm arose and became so violent that all on board feared for their lives. During the storm Jonah was found asleep in the boat. They wondered why he was not praying to his God the same as the others were praying to their gods. They finally concluded that the actions of some one on board were the cause of the trouble and concluded to determine who it was by casting lots. The lot fell to Jonah. They learned from him that he had disobeyed his God and was trying to flee from Him. Jonah was cast into the sea and the storm abated.

The Lord caused a great fish to swallow him and after three days and nights it carried him to shore and threw him up on the land. Again the command came to him to warn the people of Nineveh. He obeyed this time, telling them if they did not repent in forty days their city would be destroyed.

In addition to the lesson of the fruits of disobedience we have the blessings that follow obedience to the word of the Lord.

When Jonah warned the people of Nineveh that they must repent, the king heeded the warning and commanded his people to abstain from eating and drinking and to put on sackcloth and pray to the Lord. Their fasting and repentance appealed to the Lord and their city was saved.

Fifth Sunday. Review

Fourth Year—Lives of the Ancient Apostles

LIFE OF PAUL—Continued

(Lessons prepared by David O. McKay.)

Lesson 28. A Great Controversy

Text. Acts 15:1-35.

I. Feelings existing between Jews and Gentiles.

1. Jews in every principal city in Asia.
 - a. Kept own religion.
 - b. Mingled with Gentiles in business but not in religion and society.
2. Illustrated by Peter and Cornelius.

II. The Question Agitated in Antioch.

1. Attitude of Paul and Barnabas.
 - a. Toward Gentile converts.
 - b. Gentiles not required to obey Jewish ceremonies.
2. Attitude of "certain men" from Judea.
 - a. Gentiles must conform to Jewish ceremonies.
 - b. Their teaching in Antioch.
3. Paul and Barnabas dispute with "certain men."

III. Paul and Others sent to Jerusalem.

1. Purpose.
2. Journey.

IV. The First Great Council.

1. Those present.
2. The speakers.
3. The decision.
 - a. By whom given.
 - b. How received in Antioch.

Aim: The Lord will bless the sincere seeker after truth no matter what his nation or station in life.

"The union of Christians to Christ, their common head, and by means of the influence they derive from Him, one to another, may be illustrated by the loadstone. It not only attaches the particles of iron to itself by the magnetic virtue, but by this virtue it unites them one to the other."—Cecil.

As we followed Paul and Barnabas in their first missionary journey, we noticed that in nearly every city they visited, they found Jews, and that their preaching was frequently first done in a synagogue. The fact is, that the Jews were scattered over nearly all of the Roman Empire. They were on the coasts and islands of Western Asia, on the borders of the Caspian Sea, and some were even as far as China.

But no matter where the Jew was living, he always kept his own religion, and studied carefully the Law of Moses. That is what James meant when he said, "Moses of old time, hath in every city, them that preach him, being read in the

synagogues every Sabbath day." Their religion taught them not to mingle with the gentiles in marriage or in social intercourse.

The Gentiles, on the other hand, looked with contempt upon the Jews; while the "gay and licentious festivities of the Greek and Roman worship" was looked upon with contempt by the Jews. They would trade with each other, and mingle together in daily vocations, but as a rule, that is, as far as their intercourse went, as Shylock says in "The Merchant of Venice," "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you" (Act 1, scene 3).

Of course, there were Gentiles who sometimes became converted to the Jewish religion, and there were some who married Jewish women, but the line of dislike and suspicion was none the less sharply drawn.

You remember how difficult it was for the Lord to convince Peter that the Gentiles were worthy to be baptized into the Church of Christ. Peter saw in a vision a vast sheet descending from heaven in which there were unclean animals, and he heard a voice saying, "Arise, Peter, kill and eat." But Peter said, "Not so, Lord: for I have never eaten anything that is common or unclean." (Have the children narrate the entire experience.)

When Peter realized the meaning of the vision, his whole Jewish nature was shocked; for to obey was to break the Law of his forefathers by associating with Gentiles. The Christians "of the circumcision" who were with Peter from Joppa to Caesarea were "astonished" when they saw "the gift of the Holy Ghost poured out" on the "unclean" Gentiles. When Peter reached Jerusalem, he was accused of having "gone to men uncircumcised, and eaten with them," but Peter had learned by revelation that "what God has made clean" that no one should "call common or unclean," that the Lord is "no respecter of persons," and that "every nation" accepts Him, and may receive His blessings, that "feareth him and worketh righteousness."

The Question Agitated

But there were many Jews in the Church who did not believe this, and the only condition on which they would accept a Gentile was that he should obey the Jewish religion also. When this class of Christians heard that Paul and Barnabas had baptized hundreds of Gentiles, they became very much agitated in their feel-

ings, and some of them went to Antioch and began to preach, first privately then publicly, that unless the Gentiles obeyed a certain Jewish rite, they could not be saved. Paul and Barnabas had told the Saints that obedience to the Gospel of Christ would save the Gentiles as well as the Jews, and that the Gentiles did not have to become Jews. Now these men from the chief branch of the Church declared that Paul and Barnabas were wrong. No wonder "those who from among the Gentiles were turned unto God," were "troubled" and perplexed. Indeed, the controversy became so sharp that it threatened to lead some out of the Church.

Messengers Sent to Jerusalem

So it was "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."

The Church in Antioch evidently believed Paul and Barnabas to be in the right, for when they started on their journey they were escorted on their way by the Church. As they passed through Syro-Phoenecia and Samaria, and told the Saints who greeted them how the Gentiles had been converted, they "caused great joy unto all the brethren."

This was Paul's third visit to Jerusalem since his conversion. The first was three years after he joined the Church, when he spent two weeks with Peter, and then had to flee for his life. The second was when he accompanied the messengers who brought relief to the Saints in Judea during the famine. That was when Peter was sentenced to be killed. Fifteen years had passed since he left Jerusalem for Damascus with papers to arrest all Christians whom he found! Now he enters the city as the defender of one of the greatest truths that the Christian Church or the world can know; namely, That God is no respecter of persons, but will bless every nation as it obeys the principles of life and salvation.

In Council with the Leaders

He first met in council with Peter, James, and John, and received for the first time, so far as we know, "the right hand of fellowship" from John the beloved disciple. Titus was with Paul as an example of those who were Gentile converts.

This visit was really an appeal to the Presidency of the Church, and confirms the belief of the members of the Church today that Peter, James, and John were appointed leaders of the Church at that

time just as three High Priests are now chosen as the First Presidency of Christ's Church.

At length the great meeting was called at which was to be settled once and for all the standing of the Gentiles in the Christian Church. "It was a scene of earnest debate, and perhaps, in its earlier portion, of angry disputing"; but finally Peter addressed the assembly, and told how God had revealed to him the fact that the Gentiles could accept the Gospel without obeying all the Jewish ceremonies.

Then Paul and Barnabas spoke amidst great silence, while every eye was riveted upon these two great missionaries who had first organized branches of the Church among Gentile nations.

Finally, James, the brother of the Lord, who was known among the Jews as "James the Just," arose and gave the decision of the council, which established the union of the Jewish and the Gentile Christians

Paul Returns to Antioch

Thus the controversy ended, and Paul's mission to the Gentiles authoritatively approved. When he started back to Antioch, he was accompanied by Judas surnamed Barsabas and Silas, "chief men among the brethren." It seems that John Mark went with them also. They carried with them the decree of the council to be read to the churches that had been so disturbed by the controversy.

When they reached Antioch, the whole body of the Church met together, to hear the decision of the council. As it was the "first document preserved to us from the acts of the primitive church," we can read it with at least part of the interest with which they listened, and imagine as best we can the comfort and consolation it gave those sincere and earnest Gentile converts.

"The apostles and the elders and the brethren, to the Gentile brethren in Antioch, and Syria, and Cilicia, greeting:

"Forasmuch as we have heard, that certain men who went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment;

"It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who shall also tell you the same things by word.

"For it seemed good to the Holy Ghost

and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."

Lesson 26. Paul Begins His Second Missionary Journey

Text: Acts 15:36-41; 16.

- I. Paul and Barnabas agree to Separate.
 1. Their disagreement over John Mark.
 2. Paul chooses Silas.
 - a. Barnabas chooses John Mark.
 3. Their different routes.
 - a. Barnabas to visit churches on islands.
 - b. Paul to visit churches on mainland.
- II. In Syria and Cilicia.
 1. At Tarsus, his old home.
 2. At Derbe.
 3. At Lystra and Iconium.
 - a. The call and ordination of Timothy.
 4. At Antioch in Pisidia.
- III. In the Province of Galatia.
 1. His sickness.
 - a. Affectionately cared for.
 - b. Results.
- IV. At Troas.
 1. A new companion.
 2. Paul's vision.

Aim: Devotion to the Gospel brings inspiration from God, and leads others to obey the Truth.

"Man should trust in God, as if God did all, and yet labor as earnestly as if he himself did all."—Chalmers.

After Silas and Judas Barsabas had remained in Antioch a short time "teaching and preaching the word of the Lord" with Paul and Barnabas and "many others also," Judas returned presumably to Jerusalem, but it "pleased Silas to abide there still." Two years had passed since Paul and Barnabas had returned from their first mission, and Paul felt impressed to visit again the churches they had established on that memorable tour. So one day he said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

To this Barnabas readily consented, but said, "Let us take my cousin John Mark along with us." "No," answered Paul, "it is not good to take Mark with us, because he turned back from us at Pamphylia, and went not with us to the work."

But Barnabas knew why Mark had done that, and was sure he would not turn back this time. Paul, however,

would not consent; so these two great missionaries agreed to separate, and each take his own companion. Barnabas chose John Mark, and Paul chose Silas. They probably also agreed that Barnabas and Mark should go to the churches on the islands, and Paul and Silas to those on the mainland.

We do not know that Paul and Barnabas ever met again, but Paul speaks of him afterwards as of an apostle actively engaged in his Master's service. Mark, too, in later years won Paul's confidence, for the latter speaks of him as his "fellow-laborer," and one "profitable to the ministry."

Barnabas and Mark left first, and sailed to Cyprus, Barnabas' native island. Here Mark, too, would feel at home, for it was where he began his work as a missionary. Here we will leave them among the newly-made Christians, and follow Paul and Silas.

Probable Visit to Paul's Old Home

These two missionaries started by land northward through "Syria and Cilicia, confirming the churches." They had with them, of course, the decision of the Council which no doubt, gave a great deal of comfort to the Christian Gentiles in these branches.

Just what particular cities Paul and Silas visited in Syria and Cilicia, we do not know; but there was one which Paul certainly would not pass by. That was his old home town Tarsus. If he had succeeded in establishing a church there, with what joy and satisfaction he would return to it now. Paul was always proud of Tarsus, and spoke of it later as "no mean city."

At Derbe and Other Towns

On his first mission, Paul and Barnabas visited in order Iconium, Lystra, and Derbe. Now he and Silas approach these towns from the opposite direction, and come to Derbe first, then Lystra, then Iconium.

At Lystra he was welcomed by that beautiful character Eunice who was a Jewess, the mother of Timothy. Lois, her mother, would also greet Paul, and extend the glad hand to his companion Silas.

Call and Ordination of Timothy

From the brethren at Iconium and Lystra, Paul learned that these good women and their noble young son Timothy had been true to the faith. He already knew that Timothy had been instructed from childhood to repeat the

scripture and to live a pure life. Timothy had been one who had stood by him when the mob dragged him from the city and left him for dead, and now he finds still in the young man's heart the "unfeigned faith which first dwelt in his grandmother Lois, and his mother Eunice." No wonder Paul said to the women "I desire Timothy to go forth with me."

The mother consented, and Timothy accepted the call, though scarcely twenty years of age. Accordingly, a meeting was held, and Paul ordained Timothy by "the laying on of hands" to be a missionary and servant of the Lord Jesus Christ. Paul afterwards called this young man his "own son in the Faith." This instance tends to confirm the truth of the Article of Faith which declares the belief of the Latter-day Saints that "A man must be called of God by prophecy and by the laying on of hands by those who are in authority to preach the Gospel and administer in the ordinances thereof."

After baptizing many more converts and establishing the churches in the faith, and undoubtedly visiting Antioch in Pisidia and other towns on the mainland where he and Barnabas had organized branches of the Church, Paul, Silas, and Timothy went in a northerly direction through "the region of Galatia."

While passing through here Paul was taken sick. What kind of sickness, whether it was "the thorn in the flesh" he mentions in one of his epistles, or some other bodily ailment, we do not know. He calls it an "infirmity of the flesh." (Gal. 4:13) But he was very sick, and was detained in Galatia seemingly against his will. But he preached the Gospel to them, and many believed. How he loved the friends he made then, and appreciated their tender care, can be partly understood from a letter he wrote to them in which he said in effect, "When I was sick in your midst, ye despised me not, nor rejected; but received me as an angel of God, even as Christ Jesus. What was then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." In that same letter he calls them his "little children," and expresses a desire to be with them again to strengthen them in the Gospel.

Before the missionaries left Galatia, even though Paul suffered in sickness, several new branches of the Church had been organized, and Paul's letter to these churches now forms part of the New Testament.

Leaving Galatia, the three travelers

continued westward toward the Ægean Sea, and "passing by Mysia came to Troas," the full name of which was Alexandria Troas.

Paul had his face turned toward Europe and from this place could look across the Ægean and see the "distant prospect of the Macedonian hills."

One evening he went to bed, perhaps wondering about the people who lived on the other side of the water, and inspired with the feeling that the Lord desired him to go to them. There appeared to him, that night, a vision, in which "There stood a man of Macedonia, and prayed him, saying,

"Come over into Macedonia, and help us."

But before he took boat across, he and his companions had been joined by another faithful convert to whom you must now be introduced. It may be that Paul met him when Paul was sick, for the man was a physician, and could be of great service to Paul in his affliction. This new companion kept notes and afterwards wrote the "Acts of the Apostles" in which we learn most of the things we are telling you about. His name was Luke, called by Paul the "beloved Physician."

Paul told his vision to his brethren, and "immediately" Luke says, "we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

They sailed from Troas "with a straight course" across to Samothracia and "the next day to Neapolis; and from thence to Philippi, the chief city of that part of Macedonia."

Lesson 27. At Philippi

Text: Acts 16:13-40.

- I. Meetings by the Riverside.
 1. Kind of meetings.
 2. Who attended.
 3. Lydia, her conversion.
- II. The damsels possessed of evil spirits.
 1. Used for gain by her masters.
 2. Her testimony in madness.
 3. Rebuked by Paul.
 - a. Effect upon her masters.
- III. Paul and Silas imprisoned.
 1. Accused before the rulers.
 - a. Nature of accusation.
 2. Condemned without a trial.
 3. Scourged and imprisoned.
 4. Their happiness in suffering.
 - a. How expressed.
 - b. Effect.
- IV. The conversion of the Jailor.
 1. His fear and threatened suicide.

2. What shall I do to be saved?

a. Answer.

3. He administered to the needs of the Elders.

V. Paul and Silas released.

Aim: The Gospel brings happiness to everyone who accepts it.

The Gospel is the fulfillment of all hopes, the perfection of all philosophy, the interpreter of all revelations, and a key to all seeming contradictions of truth in the physical and moral world."—Hugh Miller.

Near the city of Philippi flowed the river Gaggitas. On its banks just "out of the city" was built a plain enclosure probably open at the top, in which a few people met to worship the Lord.

There was no synagogue in Philippi; and the few Jews who were there went to this place "by the river side" to offer their prayers, and to read the law. Most of those who did so were women.

When the first Sabbath day came after the elders had been in Philippi several days, they went to this place of worship, "sat down, and spake unto the women who resorted thither."

No doubt evil minded men accused the missionaries in those days of trying to lead the women astray, just as evil-minded men accuse the elders of the Church today. But lies and false accusations couldn't keep Paul and his associates from doing their duty. To these women, they preached the Gospel of Jesus Christ, and told them the story of His life, His cruel death and His glorious resurrection.

Lydia

In the group that listened to the wonderful message was "a certain woman named Lydia", who lived in Thyatira, but who was then in Philippi attending to her business connected with the dyeing trade. She sold purple dyes used by the rich and the nobility. The Lord gave her a testimony of the truth as Paul explained it, and she applied for baptism. She and "her household" were admitted into membership that day. If Lydia was the first one baptized, then she has the distinction of being the first person in Europe to accept Christianity. Whether "her household" means she had children, or whether it refers to her servants or to both we do not know, but they became the nucleus of a thriving branch of the Church in that city, and in Lydia's home town as well.

After baptism, Lydia invited the missionaries to her home, saying, "If ye have judged me to be faithful to the

Lord, come into my house, and abide there," and they did so.

The Damsel with the Spirit of Divination

One day when the elders were going out to the place of prayer, they met an unfortunate woman who caused them no little annoyance. She was a damsel who seemed to be possessed by some spirit of divination" which her masters (for she had more than one) used for making money. When she would meet the elders, she would cry out:

"These men are the servants of the most high God, which show unto us the way of salvation."

After she had done this on several different days, Paul became "grieved," not particularly because of what she said, but because he knew the evil spirit was tormenting her. So he turned to her one day, and said to the evil spirits:

"I command thee in the name of Jesus Christ to come out of her," and immediately she was healed.

Effect upon her Masters

When her masters realized that their female slave had been cured, and that the hope of their gains was gone, they became very angry. "They caught Paul and Silas, and drew them into the court unto the rulers. But they were shrewd enough not to tell the magistrates the real reason why Paul and Silas had been brought there. They didn't say "these men cured our slave, and we cannot any longer fool the people for money." No, they accused them of breaking the Roman law by introducing "customs" and beliefs which it was unlawful for Romans to observe.

When the mob cried out "That is so," the magistrates gave the elders no opportunity to defend themselves, but condemned them to be taken out and beaten.

Scourged and Imprisoned

With their hands tied, and their backs bared to the whip, the elders were beaten "with many stripes." Bleeding and faint they were then taken to the prison. As the jailor received them, he was ordered to "keep them safely." Hearing this order and thinking the prisoners must be wicked men indeed, the jailor took them and "thrust them into the inner prison." The inner prison of a Roman jail was a dark, damp, gloomy dungeon. One writer calls it a "pestilential cell, damp and cold, from which the light was excluded, and where the chains rusted on the limbs of

the prisoners." But not content with shutting the elders up in such a gloomy hole, "the jailor made their feet fast in the stocks." In fastening only their feet, however, he showed a little mercy for there were holes in the stock for the wrists and for the necks also.

Happiness in Gloom

With their backs sore and bleeding, their bodies chilled by the cold and dampness, their legs cramped and aching, hungry and sleepless and surrounded by the blackness of midnight, Paul and Silas who knew they were suffering for the sake of the true Gospel, could rejoice and praise the Lord. This they did at midnight by praying and singing "praises unto God." Their voices rang out through the prison cells; and prisoners, hard hearted and sinful, listened in surprise to the first Christian hymn they had ever heard. The power of the Lord manifested itself not only in the hearts of His true servants, but in the entire prison and the town as well; for "suddenly there was a great earthquake, so that the foundations of the prison were shaken." All the bolts and bars at the doors fell from their sockets and the doors of the prison flew open, and "every one's bands were loosed", but not a prisoner tried to escape.

The Jailor's Fear

Aroused from his sleep by the commotion and earthquake, the jailor hurried to the prison only to find the doors wide open. Remembering his injunction to "keep the prisoners safely", and knowing that he would forfeit his life if any had escaped he drew his sword to take his own life, when Paul cried out: "Do thyself no harm; for we are all here!"

Then he (the jailor) called for a light and sprang in and came trembling and fell down before Paul and Silas."

His Conversion

Perhaps he had heard what the damsel had said, that "These men are the servants of the most high God;" it may be that he had heard them preach, or at least had been told by others what they preached. Probably the earthquake itself had convinced him that these men not only were innocent, but were servants of God. At any rate, he cried out: "Sirs, what must I do to be saved?"

That is the question everybody should ask, and the answer, when truthfully given, everybody should obey.

Note the answer: "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house." Then the servants of the Lord explained what a true belief is, expounded the "word of the Lord," taught them faith and repentance and baptism; and when the keeper of the prison and his family said they believed the Gospel to be true, he led the elders out, washed their stripes, and was baptized that same night, "he and all his, straightway."

Then he took them, not back to the dreary dungeon, but into his own house, and set meat before them. We are told that his heart was filled with rejoicing because he "believed in God with all his house."

By doing right he had opened the windows of his soul, and the sunshine of pure happiness had radiated through his entire being. He was experiencing the truth as expressed in the song:

"Doing good is a pleasure,
A joy beyond measure,
A blessing of duty and love."

Paul and Silas Released

The earthquake or something else had put fear in the hearts of other men in that city, too, and among these were the magistrates who had sentenced, uncondemned, two innocent men to be beaten and imprisoned. Realizing their mistake they sent word early in the morning to the jailor to "Let those men go."

Pleased with the message, the keeper of the prison hurried to Paul and Silas crying: "The magistrates have sent to let you go; now therefore depart and go in peace."

He was surprised to hear Paul coolly answer, "No, they have beaten us openly, uncondemned, being Romans, and have cast us into prison." Now they want us to go out privily so that people will think we are pestilent fellows who escaped from jail. "Nay, verily, but let them come themselves and fetch us out."

When the magistrates heard what Paul had said, and learned that Roman citizens had been scourged and thrust into prison without even a trial, they were very much afraid, for they realized that they might lose their office. So they came, and led Paul and Silas out of the prison, and expressed a desire that the missionaries leave the city.

But the released prisoners had won a great victory, and while they did not flaunt their success in the face of their persecutors, they took occasion to go to the house of Lydia, and meet all the Saints. Perhaps Paul reminded the Saints of the night in Jerusalem when Peter was released from prison and came to the house of Mary.

Whatever was said, we know that 'when' he had seen the brethren they comforted them and departed."

Timothy and Luke remained to strengthen and build up the Church in Philippi, and Paul and Silas went to Thessalonica.

Primary Department

Chas. B. Felt, Chairman; assisted by Dorothy Bowman, Florence S. Horne and Bessie F. Foster

LESSONS FOR OCTOBER

First Sunday

Fast Day Thought: Since last Sunday have any of you been to a "house of the Lord?" What do you mean by that? What two kinds of houses do we build to the Lord? (Temples and chapels or meeting houses.) What uses do we have for our chapels? When you came in this chapel this morning did you think of the talk about temples and chapels that we had last Sunday? Did you have a different feeling about coming into this building? Did you try to be more quiet than you have been before? What did you think of that you could do to show this reverence that you have not done before?

During the week what did you parents tell you about the temple? Did you talk to anybody who had "worked" in the temple? What does that mean? Who told the people to build a temple so that they could go there to be baptized for people who died before the Prophet had told them about baptism?

Lesson 13. From Missouri to Illinois.

References: From Plowboy to Prophet, pp. 112-116. The Latter-day Prophet, chap. xxxii.

Aim: The Lord gave to Joseph Smith the power of healing as He did to the prophets of olden times.

Memory gem: Mark 16:17-18. "And these signs shall follow them that believe: * * * * they shall lay hands

on the sick, and they shall recover."

Outline.

- I. The suffering of the Saints.
 1. Number killed
 2. Homes destroyed.
 3. Meetings and schools broken up.
 4. Forced to leave the state.
- II. Nauvoo the beautiful.
 1. Its location and beauty.
 2. Unhealthful conditions.
 3. The spreading of malarial fever.
- III. The Prophet's administrations to the sick.
 1. The wonderful manifestation of God's power.

Point of contact: As a point of contact and in correlation review some of the miraculous healings by Jesus and His apostles, or such lessons as Elisha's healing of Naaman (JUVENILE INSTRUCTOR for July, 1915).

Note. We suggest that teachers do not dwell upon the horrors of the Saints' sufferings or give many details of them; but that they tell enough of the main results to give the children some idea of the injustice the Saints suffered and of the spirit with which they bore it, that they may better understand the attitude of some of our people in events of later history.

Application: Ascertain who of your class has been healed through the administration of the elders, who have the same authority that Joseph had. Tell them that the Lord has said to His people: "Is there any sick among you, let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise them up."

Lesson 14. Remarkable Prophecies and their Fulfillment

References: From Plowboy to Prophet, pages 122-125. The Latter-day Prophet, chaps. xxxv and xxxvi.

Aim: God speaks through His prophets today just as He did anciently.

Memory gem: "Now there are diversities of gifts, but the same Spirit." (I Cor. 12:4.)

Outline.

- I. Introduction and point of contact.

Review Lesson 9. (JUVENILE for Aug., 1916.)
- II. Visit of the Indians.
- III. The growth of Nauvoo.
 1. Population.
 2. University planned and temple built.
- IV. Wonderful Prophecies.
 1. Of the Saints removal to Rocky Mountains.

- a. Its fulfillment.
2. Of the Civil War.
 - a. Its fulfillment.
3. Concerning Stephen A. Douglas.
 - a. Its fulfillment.

Application: When the Lord has any special work to do that will be helpful to His children, He reveals it to His servants the prophets, and we should heed such revelations that we may do our part in that work.

Lesson 15. The Martyrdom

References: From Plowboy to Prophet, pages 126-130. The Latter-day Prophet, chaps. xxxviii and xl.

The Spirit of God and the knowledge that he is doing right gives a man the power to die bravely.

Memory gem: "I am going like a lamb to the slaughter, but I am as calm as a summer's morning. * * * * I have a conscience void of offense toward God and toward all men."

Song: "We thank Thee, O God, for a Prophet."

Outline.

- I. The conference.
 1. Joseph's sermon.
- II. Some friends become traitors.
 1. The warrant for the prophet's arrest.
 2. He gives himself up, asking only for a fair trial.
 3. Trial delayed. Reason.
- III. Leave for the Rocky Mountains.
 1. Recalled.
 - a. Reason.
 - b. Joseph's remark and Hyrum's reply.
- IV. Joseph's statement on the way to Carthage.
- V. The Martyrdom.
- VI. The Burial.

Point of contact: Jesus taught His people, by example, how to do many things; how we should be baptized; what to do in case of sickness; how to overcome temptation, and how, if it became necessary, one should be brave enough to die for the truth. We shall tell you today of one who was strong enough, and brave enough, and true enough to follow Jesus in all these things.

Application: It is not likely that we shall be required to die for the truth, but we must learn to be brave enough even to do lesser things the Lord wants of us. Brave enough to be covered with water when we get old enough to be baptized. Brave enough to depend upon the Lord and brave enough, and true enough to always tell the truth, etc.

Lesson 16. Another Moses Called— Brigham Young

References: Chapters xxv, xxvi and xxvii of "A Young Folks' History of the Church," by Nephi Anderson.

Aim: The Gospel of the Lord cannot be destroyed by killing its leaders on earth.

Memory gem: God's promises fail not, neither shall they be delayed.

Outline.

- I. Mourning of the Saints.
- II. Sidney Rigdon.
- III. The return of the Apostles.
- IV. Brigham Young and the Apostles to lead the Church.
 1. The sign given the people.
- V. Further mobbings.
- VI. The temple.
 1. The work on it.
 2. Its completion and dedication.
- VII. The first body of the Saints leave Nauvoo.
- VIII. Trials of those left.
- IX. Settlements made during journey.

Point of contact: Tell of God calling Moses to lead ancient Israel from their enemies and briefly review some of the incidents of their journey; manna, striking the rock for water, etc. Then tell the children that our lesson will be about God calling a man in our day, to lead His people out into the wilderness and the wonderful way God took care of them on their journey. Many of our fathers and mothers knew this man.

What a sad scene when Joseph's and Hyrum's bodies were brought into Nauvoo and buried, and how the people mourned the loss of prophet and patriarch. Apostle Richards counseled peace, and leaving the punishment of the wicked murderers to the Lord.

While the people recognize the Lord as our shepherd, it is necessary for us to have someone on earth to lead the people who now appeared like sheep without a shepherd. The Apostles, most of whom were away on missions, were called back. Sidney Rigdon, the only one alive of the First Presidency, claimed the leadership, but when at a meeting in the grove, the people were to decide who should be the leader, the Lord worked a miracle, for when Brigham Young, who was President of the Twelve Apostles, arose to speak it seemed like it was Joseph the Prophet, both in voice and appearance—the mantle of Joseph had fallen upon Brigham, as the mantle of Elijah of old fell upon Elisha—and the people recognized it as a sign from heaven that Brigham Young was to be the leader, with the Quorum of the Twelve associated.

The wicked mob continued to hurt the

people, especially those living outside of Nauvoo, whose houses they burned, and cattle they killed, forcing them to move into Nauvoo, and it became evidently necessary for the people to leave that part of the country if they wished to serve God and live. The people loved the temple which they had been building, and, even if they could not use it long, were determined to complete it, so, almost with a "trowel in one hand and a sword in the other" they worked until it was completed, dedicated, and God gave the people great blessings in it.

The people were preparing to leave their beautiful homes and go into the wilderness, where Joseph had prophesied they should go. Imagine if you can what it means for a whole people to prepare for such a journey, for they must take everything needed both for the journey and when they reached the unknown place to which they intended going. How busy they were and how hard it was to get just what they needed, especially as the mob continued persecuting them and destroying their property.

On February 4, 1846, the move began. Just think of starting out by crossing a great river and going into a land where there was no houses for shelter or anything else ready for them, at such a cold stormy time of the year, yet the mob would not let them stay longer. How the people suffered! Many died.

Several hundred of the people had not been able to get wagons and other necessary things for the journey, so they remained in Nauvoo which so angered the mob that in Sept., 1846, they came against the city with cannons and guns. A battle was fought and some of our people were killed. It was necessary for the rest of our people to leave, which they did, poorly prepared either with food, or clothing or wagons. A large number moved into Iowa where it seemed they would starve, but the Lord provided them with food, for their camp was visited by great flocks of quail, many of which the people caught by hand, and thus were they fed.

Picture a family moving from one house to another, and then compare that with thousands of people moving from their homes, going into a new country where there were no houses, very poor if any roads to travel on, no bridges across the streams, no comforts while traveling nor when camped for the night. Don't you think they must have loved the Lord? But the Lord had raised up a man, just as he did when the Israelites were in bondage to the Egyptians, thousands of years before, and Moses led them across the Jordan and the Red Sea

toward a land where they could serve Him.

Many of the people, not being ready for the great journey, had gone to St. Louis to get work so they could make the trip later. Many others were coming from England and other places, so it was necessary that settlements along the way should be established, where the people coming after could find resting places, with shelter, and food. One such place was made on the Grand River, one hundred and forty-five miles north-west of Nauvoo. They called it Garden Grove, where the first company built log houses, put up rail fences, dug wells and cleared and planted the land, the crops from which would be gathered by those who came later.

Another place, thirty miles distant, called Mt. Pisgah was established in a similar way. Beyond that point was only wild Indian lands.

President Young and many others pressed on until they reached the Missouri river, and a camp was made on the east side, which they called Council Bluffs.

It was decided to establish a town on the west bank of the river, and it was laid out in regular streets, and by Dec., 1846 five hundred and eighty-three houses had been built, occupied by 3483 people. This was called "Winter Quarters" and became an important place in the history of the "Mormon" people.

We shall tell of the beginning of one interesting event that started there, in our next lesson.

Application: God's promises never fail; when He makes a promise, it will be kept. When He starts to do anything He will do it; no man or number of men can prevent it, no matter how hard they try.

Kindergarten Department

Wm. A. Morton, Chairman; Assisted by Beulah Woolley and Kate McAllister

WORK FOR SEPTEMBER

First Sunday

Uniform lesson as given in Superintendents' Department. Review, or any lesson the teachers wish to present.

Second Sunday

Joseph Smith's First Vision

Text: History of the Church, Vol. 1, pp. 2-6; One Hundred Years of Mormonism (Evans), pp. 14-18.

Third Sunday

The Book of Mormon Revealed

Text: History of the Church, Vol. 1, pp. 11-15; One Hundred Years of Mormonism, pp. 39-42.

Fourth Sunday

The Precious Record

Text: History of the Church, Vol. 1, pp. 15, 16; One Hundred Years of Mormonism (Evans), pp. 39-50

For help in developing these lessons and pictures, it will be necessary for you to send to the Deseret Sunday School Union Book Store, for "Sunday Morning in the Kindergarten" Price, 40 cents.

During the October Conference we hope to meet as many Kindergarten supervisors as possible to discuss some of the vital problems before us. We will hold two sessions. At one session we will discuss: (1) The Stake Worker; Her Aims and Possibilities. (2) The Union Meeting; ways and means by which we can make our work more effective. At the other session we will consider "The Child," under the leadership of Sister Ina G. Johnson, who submits the following outline for you to study so that you may come to this meeting with thoughtful suggestions.

Directed Energy

The Child.

I. Physical.

II. Mental.

III. Spiritual.

"All activities are divine in man" if properly directed.

I. Physical.

A. Active child.

A child is likened unto a sponge full of water. You must squeeze out some of the water before you can put any more in. We must rest the fatigued brain and cause a circulation of the blood by means of activities before we can expect the child to absorb anything more. Remember, the child is an animated creature full of instinctive activities which, if guided

and properly fed, will develop the social, spiritual and physical side of his life.

(1) Through these activities the child learns to obey the rules and laws of the universe.

(2) He learns to respect the rights of others. But before he can respect the rights of others he must first learn self-respect, and it is impossible for him to become creative until he becomes a self-respecter.

What does the Declaration of Independence mean to us? Is it not through the right of self-government that we grow and understand more fully the duties of citizenship?

So it is through these activities the child becomes conscious of his powers and is led to increasing knowledge of the properties and adaptation of objects, and he begins to form higher activities.

(3) The activities bring into action the larger muscles. All activities which amount to the real development of the child must come through the large muscular movements.

Finger plays are for the exercise of the smaller muscles and to properly divert activities, and attention of the child.

B. Imitative.

All children are imitative more or less. It is an outward expression of his inner-most nature and life.

The child must perceive and grasp his own life in an objective manifestation before he can perceive it in himself.

This law which nature has prescribed for the development of the child, must be respected and guided by the teacher.

(1) Imitativeness enriches the child's experiences.

(2) It develops the individuality.

(3) It gives outward expression to inward growth.

C. Impulsive.

A child is impulsive and acts on impulses. So often your little children strike a neighbor, put their feet out when some one is passing, take something away from their playmates, or slap somebody. Why do children do these things? Simply because they are full of impulses that need guiding.

Teachers must be prepared for such children and lead them to put these impulses into right use.

II. Mental.

A. Sensitive.

In touching a sensitive plant, the leaf immediately curls up and remains so for some time. Touching it a number of times in succession will cause it to remain closed for hours. Has it ever occurred to you that we have a lot of sensitive plants in our classes? Often a little

child will want to assist. The teacher will check him by telling him to keep his seat.

The child may bring some faded flowers, some grass, or pictures cut from a newspaper or magazine. If these are not received in the spirit of thankfulness and gratitude, the child will feel that his efforts are not appreciated and he immediately shuts himself up and does not respond again. The desire of wanting to do, or to give is killed.

(1) Encourage children to give, by receiving little gifts in the right spirit in which the gift is given.

(2) Encourage children to do, by letting them do little things they can do, and by showing appreciation for same.

(3) Encourage children to talk by listening to their little stories and experiences. They may have a sermon for you.

B. Sympathetic.

A child is in sympathy with all of his surroundings. He is in sympathy with those who are afflicted, aged, and sad. It is the teacher's part to stimulate this sympathy.

(1) By speaking kindly and gently to and of those, in authority; also those advanced in years.

(2) By showing courtesy to those who are maimed and afflicted.

(3) By sending tokens or messages of love to those who are absent.

C. Inquisitive.

Every normal child is inquisitive. This should be encouraged and not checked as most people think.

One little child in a group was very anxious to see the picture that the teacher was showing to the class. She left her seat several times in order to get a better view. She also asked several questions. The teacher kept sending her back to her seat, telling her that it was not polite to talk when others were talking, and it was very rude, too, for her to leave her seat. She should be a nice child like the other children.

This child was the only child who was trying to get anything out of the lesson. It was not long before the teacher had that child as quiet as the rest, simply gazing around the room with no interest in what was going on in the class. What a splendid opportunity lost. The inquisitiveness of the one child would have led the whole class into real, live, active work.

(1) Stimulate the child's inquisitiveness. 1. By pictures; 2. by talking.

(2) Always answer the child's questions promptly; never put him off.

(3) Tell the truth concerning the lesson. Don't clothe the truth in fables.

111. Spiritual.

(a) Love; (b) Faith; (c) Trust.

Love, faith, and trust are three of the strongest attributes in the child's nature. And if we wish to nurture the child's love, strengthen his faith and trust, we must from time to time reflect upon our own procedure.

We must so live that there will be no question as to the sincerity of our teachings. We must be what the child thinks we are.

Let us walk through the path of life with our children, not try to lead them along one path while we walk another.

IV. Ways and means of directing the child's energy for growth and development.

A. Influenced spiritually by

(1) Prayer.

Begin in the early infancy of the child's life and teach him to pray. Not mere words, but in such a way that he will feel the Divine Spirit. Let the spirit of prayer so permeate the room that the Divine power within the child will not help but stimulate.

By means of prayer we have a splendid opportunity of developing a reverence for sacred things. Teachers should teach reverence by showing reverence.

(2) Songs and music.

We can not be too careful in the selection of songs and music. All music should be given in soft tones. Develop tonality. Teachers must sing as they expect children to sing. Let teachers take charge of music who can sing.

Never rush, take time, let children feel both words and music.

(3) Stories.

Stories and poems are used to deepen and spiritualize the central idea embodied in the lesson. Therefore a careful selection of both is necessary.

All stories should be educational, full of action, interesting and true.

(4) Pictures.

A picture is a mirror to a child, wherein he reflects his own life. He not only beholds the fact or process dramatized,

but also contemplates himself in the act of dramatizing it.

Pictures presenting the subject of the lesson, hung in an artistic form upon the walls of the Kindergarten room create a spiritual environment, from which the child draws spiritual food.

(Let us be careful in our selection of pictures.)

(5) Personality of the teacher.

Every teacher must possess a pleasing personality in order to be successful.

B. Physically influenced by

(1) Fresh air and sunshine.

A well ventilated room with plenty of sunshine will invigorate the pupils and stimulate their response in the class exercises.

(Temperature of the room must be considered.)

(2) Order and cleanliness.

The condition of the room aids in discipline and creates a harmonious feeling.

(3) Rest exercises and dramatization.

Rest exercises should meet the child's present needs. Their office is to send a fresh supply of blood throughout the body, and to the brain, resting both the mental and physical child, and causing a relaxation which can not be brought about by any other means.

C. Mentally influenced by

(1) Dramatization, songs and games.

In dramatizing stories, songs and games the child lives and feels, with the life and characters represented in them; not only that, but he adds some of his own individuality which enlarges and enriches his mentality.

(2) Reproduction, and memory work.

Through the reproduction and memory work the child is actively recreating experiences. He both interprets them to himself and stamps upon them his own individuality.

They enrich his imagination, help to expand heart and soul, strengthens his mind, unfold life in freedom and power.

Teachers should be on their guard, ready and ever watching carefully so that the child does not allow his imagination to overrule.

The expectations of life depend upon diligence, and the mechanic that would perfect his work must first sharpen his tools.
—Confucius.

Notes on Our History

By Delbert W. Parratt, B. S., Director in Utah State Historical Society.

XXXII

BRULE'S SIDE TRIP.

Samuel de Champlain was the first lieutenant-governor of New France. In accordance with his policy, young men were brought over from France and hired to go among the Indians to be "trained to the life of the woods—to the language, manners, customs and habits of the savages." By means of these responsive young fellows, Champlain expected his interpreters to help materially in persuading native trappers to trade with French fur merchants along the St. Lawrence.

Stephen Brule, as we have already



ON LAKE HURON.

learned, was the first of Champlain's "boys" to thus venture, single handed, among the Indians. By virtue of this very early mission, he became the first European to penetrate the Canadian wilderness westward as far as Lake Huron and he also gained the distinction of being the first to live with northern Indians sufficiently long to absorb their ways and learn their language. After his first prolonged stay with the natives near Lake Huron, he returned to Quebec and thereafter for four years, from July, 1611 until the

same month of 1615, but little is recorded regarding the youthful cour-
eurs de bois aside from an occasional reference to the effect that most of his time was spent among the Indians.

In 1615, Champlain undertook his famous but unsuccessful expedition with Huron allies against the dreaded Iroquois south of Lake Ontario. Following an unexpected delay in Quebec, he made for Montreal and arrived there shortly after the impatient, assembled warriors, thinking he was either dead or captured, had disappointedly left the place for their distant homes. Champion thereupon resolved to push up the Ottawa and if possible overtake the red-skins. "On the 9th of the month (July)," writes Champlain, "I embarked with two others, namely, one of our interpreters and my man, accompanied by ten savages in two canoes, these being all they could carry, as they were heavily loaded and encumbered with clothes, which prevented me from taking more men." Consul Butterfield, in referring to these two men says, "One was Brule, his trusted interpreter, who was now paid a salary of one hundred pistoles (less than \$200.00) a year; the other was only his waiting-man, his servant."

Naturally, Brule would be selected for this journey. The young fellow had previously been over the route and was well acquainted in villages along the way. Champlain was now profiting from his thoughtful scheme of training guides and interpreters. In Brule he found no disappointment. The perilous journey along streams, across lakes, and through woods to the Huron villages was made with no serious mishap or unexpected difficulty. Everything was as Brule had formerly reported.

Upon reaching the Hurons, Cham-

plain began immediate preparations to lead the band of savages into Iroquois territory. In due time, they were trailing over portages and paddling along streams toward their enemy's stronghold. At a certain place, a council was held and as an outcome twelve courageous Hurons were delegated to visit freindly Carantouannias Indians near the headwaters of the Susquehanna River and invite them to join in the proposed war on the Iroquois. Brule, ever ready for new adventure, asked permission to go along, and Champlain equally anxious to learn of new country, gladly consented to his request. The perilous journey to this distant tribe brought the party to Lake Ontario and, incidentally, Brule became the first European to ever gaze across its mighty waters.

Unexpected hindrances in getting together the scattered Carantouannias caused considerable delay in reaching the place previously agreed upon by the main body of warriors and the twelve messengers. While impatiently waiting, Champlain and those with him determined to make the attack without further loss of time. Regarding their complete failure and hurried retreat we have already spoken in our last note. The Carantouannias, some five hundred strong, directed by the twelve guides and accompanied by Brule, arrived at the appointed place only to learn that the defeated French and Hurons had been driven from Iroquois territory. Not being strong enough to engage in war by themselves, the belated allies chagringly returned to their homes with no scalps or other coveted trophies, and

for safety's sake, the twelve Hurons and Brule went with them. Shortly afterwards, however, the Hurons left and cautiously made their way back to their home villages wherein Cham-



RESTING-TIME ON THE SUSQUEHANNA

plain and a few other Frenchmen were passing the winter. But Brule remained with his new acquaintances and spent his winter in a memorable tour of exploration down the Susquehanna River, through Chesapeake Bay, and into the Atlantic Ocean. "In Brule we have the first European who visited the vast domain which W. Penn called after his own, more than sixty years afterwards."

IT'S FINE TODAY

What's the use of always weepin',
Makin' trouble last?
What's the use of always keepin'
Thinkin' of the past?
Each must have his tribulation
Water with his wine.
Life it ain't no celebration.
Trouble? I've had mine—
But today is fine.

It's today I'm livin',
Not a month ago;
Havin', losin', takin', givin',
As time wills it so.
Yesterday a cloud of sorrow
Fell across the way;
It may rain again tomorrow.
It may rain—but, say,
Ain't it fine today?

—Unidentified.

Some Pioneer Day Surprises

By L. Lula Greene Richards.

II

Dora went shyly to the gate as the visitors approached on the outer side. They both looked strangely familiar to her, yet she realized that she did not fully recognize either of them. She opened the gate hospitably, and the visitors entered and paused.

"Is this Ralph Chester's place?" the lady enquired.

"Yes, ma'am, but he is not at home today," the child answered.

"Nor his wife either?" came the next question, with a subdued note of disappointment.

"No, they with their sons are attending the Pioneer celebration over at the settlements, but they will all be at home this evening," Dora explained. "Will you wait or come again."

"I think we'll wait, Danny," the lady said, addressing the boy. "I am too tired to go back now," with a half sportive glance from a pair of fine, dark eyes.

"Come in and rest, and I will get you some dinner," said Dora very sweetly, as she led the way into the house. "You can lie down and have a nap, if you like, while your dinner cooks."

"Why, do you keep a hotel here?" the lady asked in surprise, with a significant smile.

"No, indeed!" Dora said, laughing a little. "But we are always glad to see our friends, and you must be friends of my parents; I think, though, I do not know who you are."

A merry twinkle in the lady's eyes had a deep meaning to it, but it only served to amuse Dora and to put the boy somehow on his guard, for he seemed very reluctant to speak.

After carefully disposing of the lady's thin shawl and neat bonnet, Dora showed her visitors where to lie and rest in the coolest room in the

house. And as it seemed easy for the lady to make herself at home, the child excused herself and went directly to the kitchen.

Before starting her preparations for dinner she ran out to tell the boy who had returned to his team to take the horses into the stable and feed them. As he silently followed her directions she asked abruptly, "Do you know how to kill chickens?"

"Yes," he answered, "don't you?"

"No," said Dora, "I have cleaned and cooked lots of them, but I could never kill one. Would you kindly help me to catch and kill some spring cockerels for dinner? I think that dear, nice lady would like some, don't you?"

"I am quite sure she would, and perhaps I could eat some, too," said the young man mischievously. And then, as he had been almost forced into conversation, he could no longer refrain from asking the question uppermost in his mind, which was, "Are you Dora Chester?"

"That is my name," replied the girl, "and what is yours?"

Instead of answering the question the boy asked, Where did your folks stay for the first week after they landed in Utah?"

"At Brother Goodly's," answered Dora quickly. "You are not Danny Goodly, are you?"

"Why not?" the young man asked with a broad smile.

Dora jumped at him in wild glee and shook his hand vigorously for a whole minute. "Why Danny," she said, you seemed so much older and larger than I when we came to the valley, and stopped at your father's."

"That was nine years ago," said Danny; "you were three years old then and I was just as old again as you were. My, but you have grown!"

"So have you," replied Dora, "I

never should have known you. That isn't your mother in the house is it?"

"Oh, no," said Danny, "but I've promised not to tell who she is, so please do not ask me anything about her. I am quite sure she will enjoy your chicken dinner; she has just—er—she has a good appetite."

"I am glad of that; hope you will be hungry for dinner, too, Dan."

And then, as the horses were cared for and Brindle's calf had grown strong enough to get up and help itself to refreshments, the two young people set to work and deftly prepared an excellent holiday dinner, such as the Mormon pioneer families quite generally enjoyed after they had been settled for a few years and had "begun to prosper in the land," as the Nephites had done so many generations before them.

Danny and Dora were splendid specimens of big, handsome pioneer children.

And how that boy and girl did enjoy working and talking together, renewing old comradeship after nine years of separation! No well planned holiday pleasures could have been half so agreeable to them as this little surprise *tete-a-tete* and mutual helpfulness in preparing a fine dinner for others as well as themselves.

Dora knew the family would come home hungry, and wisely made allowances accordingly in her cooking. Yet still another pleasant surprise awaited her.

She had not anticipated their return before towards evening. But as she was about to go into the room where she had left her lady visitor to rest, and invite her to come to dinner, here the whole family came trooping into the room where the table was set. The explanation that the program was finished and there would be dancing later on, and the introduction of Danny to the family occupied but a few moments. Then Dora drew her mother aside and after a brief consultation led her into the room where

the strange lady was still resting. The others waited in subdued awe for they knew not what, until amid wild exclamations of delight from Sister Chester they distinguished the words, "Mother, mother, mother!"

Dora threw the door open and there the two women stood locked in each other's arms.

How in the world did this happen, Mother Leland?" asked Brother Chester, taking his wife's mother in his own arms and mingling a few tears of joy and gratitude with those of the women.

"How was it you didn't let us know you were coming, Grandma?" Asa asked when it was his turn to kiss and embrace his mother's mother.

Then Grandma Leland explained.

"I did not know myself," she said, "that I could come this year until the evening before our train left Iowa. Brother Joseph W. Young called on me and informed me that one of the Elders who had made arrangements to come to Utah in his train had found it necessary to remain until the next train of emigrants should come. He said if I could manage to take the vacant place I might do so. I did it, and here I am. Day before yesterday I reached Brother Goodly's, and was so anxious to see my children that he kindly started Danny right out to bring me here, tired as I was. Dan left his ward celebration and all just to be good to me."

"I would not miss what I'm getting to-day for all I might have had any where else!" said Danny emphatically, taking Dora's hand in his and feeling that he just must stand close by her out of sympathy, for all eyes were raining grateful tears in their surprised joy and happiness.

After awhile they all gathered around the table and ate dinner with remarkable zest considering all that had happened.

It was during their table conversation that Grandma Leland told of one of the greatest and most pleasing

surprises that had come to her that wonderful day.

"When you and Ralph left me to come to the Rocky Mountains," she said to her daughter, "my great fear was that little Dora would be a spoiled child, every one made so much of her. But I congratulate you, Julia, and am delighted to find my little girl being trained while yet so young to become a splendid homemaker for someone sometime."

"I guess it will be for Danny, mother," whispered Claude, under

cover of asking to be helped to more green peas and new potatoes. The whisper was loud enough to be heard by all present, and was followed by winks and chuckles, sly glances and blushes and a little sister's indignant finger-shake at the naughty urchin at his mother's elbow.

Nine years later Claude reminded his sister of that small incident. Dora did not care then, for her "day of days" had come and Claude had guessed right.

(THE END.)

The Border Guard

By Theodore Best.

My biggest brother went away
Upon a soldier train today.
He wore his cap and khaki suit,
And had some cartridges to shoot—
He had his blankets, and a kit
With lots of useful things in it,
A big revolver, too, and gun
That's sure to make the bandits run.

But daddy says it's wrong to kill—
That Uncle Sam, against his will,
Is forced to have a border guard.
The President is working hard,
Dad says, to bring on lasting peace,
And make the warring nations cease.
Dad thinks our boys won't have to fight,
And everything will turn out right.

If I had a chance, do you know what I'd do
I'd ask Uncle Sam for a long interview.
I'd say to him, "Truly, have you ever seen
The ins and the outs of a shovel machine?
Have you ever noticed it dig up a street?
It's a hungry old digger and cannot be beat.
Now I recommend that you buy one of these,
For cash or on time payments, just as you please,
And set it to work on the border down there,
Then see how the Mexican bandits will fare.
If they should attempt to cross over the line
They'd fall in the trench and be caught good and fine.
Then the boys could come home to their folks all serene,
Released by the wonderful shovel machine.



The Cat Cinderella

By Margaret G. Hays

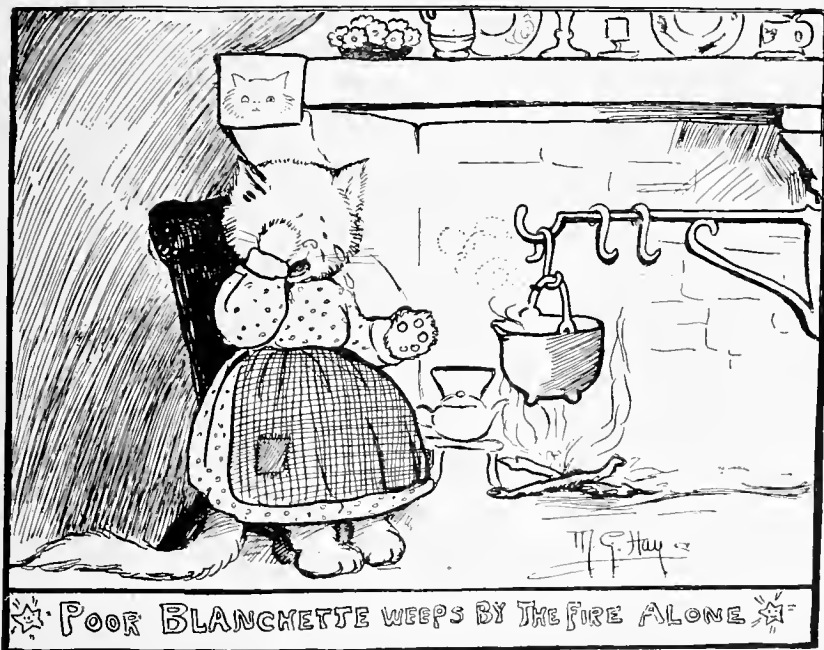
Once there was a little white pussy kitten. She lived with her father and her two step-sisters. These step-sisters were very proud young cats. They were tortoise shells, and very handsome; their names were Tabby and Tibby; they kept poor Blanchette waiting on them all the day long and every day; and they would not let her eat with them, but made her live on pickled mice in the kitchen.

So Blanchette's pretty white fur grew so black and dingy that everybody thought she was just a common gray pussy. She was thin, too, and tired from running errands and wait-

ing on Tibby and Tabby. So folks called her "Cinders." She hated the name so that it brought tears to her eyes.

One day, Blanchette's father, Sir Tom, brought home a letter sealed with a great red seal and with fluttering blue ribbons. It was addressed to "Sir Tom's Daughters," and contained an invitation to a great ball which the King of Catland was giving, for he wanted to select the very sweetest and prettiest pussy cat in his domain to be his queen and bride.

Tibby and Tabby were delighted, and they kept poor Blanchette running to the store and sewing spangles on their dresses and shampooing their fur till she almost died of fatigue.



Well, the night of the ball arrived and Tibby and Tabby were two gorgeous pussy cats as they stepped into the coach which was to convey them to the palace.

"Oh, how I wish I could go!" sighed poor Blanchette.

"You! Ha! ha!" laughed Tibby and Tabby. "A lovely sight you would be at the ball. Cinders! Ha! ha! The name just suits you! No, you must stay at home and clean up our rooms and have a nice warm fire ready for us when we come home."

with her wand. And she was dressed in a golden spangled dress, with a lovely gold crown on her head. Then the Fairy Cat touched Blanchette three times with her wand. And—lo and behold!—there she was at the King of Catland's ball!

As soon as the King saw Blanchette, he fell in love with her at once, and forgot all about Tibby and Tabby and the other pretty Pussy ladies. And he said that Blanchette was just the very sort of a queen he was looking for. And as the Fairy Cat Godmother had



THE KING INTRODUCES BLANCHETTE AS QUEEN.

Then off they drove, leaving Blanchette sobbing sadly by the kitchen fire.

Now, what do you suppose happened? Just this:

A lovely fairy Pussy Cat Godmother came flying in at the window, and she said:

"Dry your tears, Blanchette, and you shall go to the King of Catland's ball."

Then she touched Blanchette once with her wand. And Blanchette's fur became as white and silky and long as it should always have been. Then the Fairy Cat touched Blanchette twice

already placed a crown upon her head, there was no need of further delay.

So they were married at once, and the ball was turned into a wedding.

And,—my, oh my!—how surprised Tibby and Tabby were when they found out that the pretty young Queen of Catland was their poor little Cinders!

They had to make up the fire for themselves when they got home that night; and I'm sure that you will all say, "Just good and good for them!"



Teddy's Idea of the Perfect Parent

Annie Streger Winston

When I have little boys an' girls—
I'll tell you what I'll do—
I won't say, "Mercy me, just see
The mud upon that shoe!"

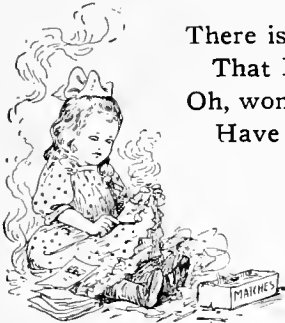
I'll buy them each a dozen pairs,
An' say, "Now just take these,
And run out in the wet, and get
As muddy as you please."

I won't say "Hush!" a single time,
I'll say, "Please, girls and boys,
Play 'Catcher' over all the house,
An' make a lot o' noise!"

I won't say things will make them
sick;
I'll give them cake, not bread;
I'll let them sit up all night long;
Not send them off to bed.

I won't say things are dangerous;
I'll let the littlest one
Play in the fireplace all it wants
An' have a lot o' fun!

There isn't anything at all
That I won't let them climb—
Oh, won't my little children all
Have just a lovely time!





THIS QUEER LITTLE MITE SHUT HIS EYES VERY TIGHT

The Bumblebee Baby

By Cora Gibson Hammond

An old bumblebee sat under a tree,
In her arms was a bumblebee baby,
And she rocked to and fro, now fast and now slow,
As you have seen mothers do, maybe.

But the queer little one was so full of fun,
And his eyes were so bright and so round!
And he made up a face with a very bad grace,
At his brother asleep on the ground.

His mother sang fast and then she sang slow,
And she tried all the means in her power
To conquer the child, so wakeful and wild,
And rocked him over an hour.

Then giving up hope, she took a long rope,
(It was part of an old spiderweb)
And tying it fast to a tall blade of grass,
A hammock she made for his bed.

And then for a pillow, a soft pussy-willow
That might have been made for just this;
Then laying him in, she patted his chin,
And gave him a motherly kiss.

With the birds overhead, and all round his bed
The blossoms and gay butterflies,
This queer little mite, shut his eyes very tight
And dreamed of the sunny blue skies.

And the old bumblebee was as glad as could be,
That she conquered her child without force.
Be patient each day if you'd have them obey,—
And you all agree with her, of course.

A Good Boy

I woke before the morning, I was happy all the day ;
I never said an ugly word, but smiled and stuck to play.

And now at last the sun is going down behind the wood,
And I am very happy, for I know that I've been good.

My bed is waiting cool and fresh, with linen smooth and fair,
And I must off to sleeps-in-by, and not forget my prayer.

I know that, till tomorrow I shall see the sun arise,
No ugly dream shall fright my mind, no ugly sight my eyes.

But slumber holds me tightly till I waken in the dawn,
And hear the thrushes singing in the roses round the lawn.

—Robert Louis Stevenson.

Double Ten

There is something that vexes you, laddie,
I know by the flush on your cheek,
But just hold your temper a moment
And count double ten ere you speak.

There's some one has answered you, lassie,
I know by the flash of your eye,
Perhaps you can answer them sharply,
But count double ten ere you try.

For words, dear, like horses, need reining
Or else they will fly off the track,
And words that escape once, remember,
Can never be coaxed to come back.

So hearken to me, little lassie,
And laddie with anger-flushed cheek,
Remember the maxim I give you,
And count double ten ere you speak.

—F. J. Hadley.

The Children's Budget Box

Mabel's Lesson

Mabel was a little girl six years old. She was a child who didn't mind her mamma and papa just at the time when she was told, but she would say, "In a minute."

One day Mabel was playing with her dolls while her mother was in the parlor sewing. Her mother called her to her and told her that she had left the door open and the kitty would be in and would eat their little pet bird. Mabel told her mother that she would go in a minute.

Soon Mrs. Brown called her little girl again so she went to the kitchen where their parrot was, and there the cat had killed her little bird. This taught Mabel a lesson. She said that she would never say, "In a minute" any more, but go and do what she was told. And she never did.

Asael Price,
Age 11. Round Valley, Utah.



Dr. John A. Widtsoe
Drawn by LeRoy Johnson
Age 12. 70 N. 4th East, Logan, Utah.



Drawn by Annie Lewis,
468 N. Academy Ave.,
Age 15. Provo, Utah.

How John Became a "Mormon"

John was a good little boy and always went to Sunday School. One Saturday two lady missionaries called on his mother. They were talking to her when John came in. He asked his mother if they were missionaries. When they went they asked John to come to Sunday School. John asked his mother if he could go and she told him he could. So he went to Sunday School. When church was over John went home and told his mother what a nice meeting they had and Sunday night he and his mother went again to church and the Elders gave her the Book of Mormon. When his father came home from work, John showed him the book. His father told them not to go to the Mormon Church again. One Saturday when his father was coming home from work the missionaries were holding street meeting. They were singing, "If there's sunshine in your heart today." The Elders gave him some books to read. When he got to the corner he was going to throw them away. Then he thought of the song. So he went home and put the books away. He didn't show them to his wife but one

morning she was cleaning house and found the books. She was glad to know that her husband had taken the books. She said nothing about it and Sunday evening they went to Church and John's father invited the Elders to call on them. They went to meeting every Sunday evening after that and were soon baptized and were glad that they found the true Gospel.

Madeline Piper,
Pueblo, Colo.

Age 11.



Eugene A. Hooper,
Our Manager's Son,
A Forest Dale "Hopeful."

Mr. Foxy

Once upon a time Mr. Foxy went to hunt his breakfast. He started early in the morning so he could

get to the farmyard before the farmer woke up. And as it was not very light Mr. Foxy couldn't see as well as usual, so while he was walking through the forest he came to a big bush, and over it hung a turkey from the branch of a tree. Mr. Foxy jumped to get it, but before he knew it he was fast in a trap and that was the end of Mr. Foxy.

Ellis Rees,
Age 9. 575 Mansfield Ave.,
Salt Lake City.



Celebrating Independence Day.
Photo by Annie Lewis, Provo, Utah.

Memory

Green are the walls of mem'ry,
Blue is the arch o'erhead,
Many and sweet are the pictures
I see as I lie in bed.

I see a little brown cottage,
The porch with a creeping vine
Where I used to sit with my mother
And listen to tales sublime.

I see the old gnarled fruit trees,
Where I climbed on their branches
high,





I see all the places of beauty
Under childhood's sunny sky.











But I'm brought back to the present,
To the troubles of today,
And I oft will go back in my mem'ry
To scenes of my childhood play.





Ruth Musser,
Age 15 Salt Lake City, Utah.





Dandy, the Calico Cat

IX





 **S**WISH! Swash! Otto was washing the  down by the  and Bobby and  were watching him. All the Bennetts were going away to spend the Fourth of July in the woods.

They would take  and rugs and  full of good things to eat, and the little Bennetts were to wade in the brook and help roast  and  in the fire, and they all thought it would be much more fun than to stay at home and fire  and torpedoes as they had done before. Bobby was to take his  and Billy his  and Baby her , so there would be quite a good deal of noise, and Otto had dressed the  with 




and Cook had put paper napkins with  on them into the  with the  and . "Don't you wish you were going, Dandy?" cried Bobby. "You must hide in the


, so that you will not hear the  go 'Bing!' and the  go 'Boom!' Then he beat on his , a rat-a-tat-too! And Billy came



running and blew a great blast on his , and Dandy pricked up his  and fluffed up his  and away he flew like a streak of  and hid where



no one could find him! When Otto had finished the , he brought down the  and  and everybody piled in and away they went. How lovely it was in the fresh morn-


ing air! "I wiss  was here!" said little Joan.

"So do I," said Betty. "So do I," said Bobby.

"I'm sorry I beat my  and frightened him away!"

"There's a  in this  with the dishes!" said


Billy. "Oh, no!" cried Mother. "I hope not!"

Scratch! scratch! It certainly did sound like a .

"Cook must have left the  open, and he jumped

in," said Daddy. But little Joan

had been peeping through the

holes. "It isn't a !" she

screamed. "It's ! He hid

there so he could come to the

picnic!" And sure enough, when

they had opened the cover and

moved the napkins, they heard a great "Purr-r-r!

Pur-r-r!" and out jumped that jovial little Calico Cat!





The Funny Bone



The Best of Reasons

Mrs. Parker: "Now, young man, why aren't you at the Front?"

Young Man (milking cow): "Cos there ain't any milk that end, missus!"—Tit-Bits.

A Little Fearful

"Well, Dinah, I hear you are married."

"Yassum," said the former cook, "I'se done got me a man now."

"Is he a good provider?"

"Yassum. He's a mighty good provider, but I'se powerful skeered he's gwine ter git kitched at it."—Birmingham Age Herald.

Young Poultryman

The teacher has recited "The Landing of the Pilgrims." Then she requested each pupil to draw from his or her imagination a picture of Plymouth Rock.

Most of them went to work at once, but one little fellow hesitated, and at length raised his hand.

"Well, Willie, what is it?" asked the teacher.

"Please, ma'am, do you want us to draw a hen or a rooster?"

Of Two Evils

The little boy was evidently a firm believer in the old adage: "Of two evils choose the least." Turning corner at full speed he collided with the minister.

"Where are you running to, my little man?" asked the minister, when he had regained his breath.

"Home!" panted the boy. "Ma's going to spank me."

"What!" gasped the astonished minister. "Are you eager to have your mother spank you that you run home so fast?"

"No," shouted the boy over his shoulder as he resumed his homeward flight, "but if I don't get there before pa he'll do it."—Minneapolis Journal.

Self-Defense.

A parent who evidently disapproved of corporal punishment wrote the teacher: "Dear Miss: Don't hit our Johnnie. We never do it at home except in self-defense."—Exchange.

Ma Was Particular

The little girl timidly asked the drug clerk for a package of pink dye. "What do you want it for?" responded the clerk. "Woolen or cotton goods?"

"Neither," said the child. "It's for ma's stomach. The doctor said she'd have to diet, and so she wants it a pretty color."—National Monthly.

Her Love-Potion

A young woman who thought she was losing her husband's affection went to a seventh daughter of a seventh daughter for a love-powder. The mystery-woman told her:

"Get a raw piece of beef, cut flat, about an inch thick. Slice an onion in two, and rub the meat on both sides with it. Put on pepper and salt, and toast it on each side over a red coal-fire. Drop on it three lumps of butter and two sprigs of parsley, and get him to eat it."

The young wife did so, and her husband loved her ever after.—Tit-Bits.

Doubtful

"Yes," said the shopkeeper, "I want a good, bright boy, to be partly indoors and partly outdoors."

"That's all right," said the applicant, "but what becomes of me when the door slams?"—Exchange.

A Little Mixed

A strange woman, entering the church, had gone to the wrong pew. Nervously the young usher approached her. "Mardon me, padam, but you are occupewing the wrong pie. Allow we to sew you to another sheet."—Selected.

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